THE PRACTICES OF PERSECVTORS:

Delivered in a Sermon on the fourteenth Verse of the foure-score six PSALME.

BY

Mr. ARCHIBALD SKELDIE.

The wicked in his pride doth persecute the poore. *Psalme* 10. verse 1.

They have said, Come, and let us cut them off from being a Nation: that the name of Israel may be no more in remembrance. *Psalme* 83. 4.

August. in Psal. 39.

Persequutio sive a leone, sive a dracone nunquam cessat Ecclesiæ, magis verò metuenda est quum fallit, quam quum sævit.

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Printed by *James Lindesay*, Printer to the Universitie of EDINBURGH. 1645.

BRITISH MUSEUM

TO THE RIGHT HONOVRABLE MAGISTRATS AND COUNCELLERS Of the most famous City of *EDINBVRGH.*

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GEORG SVTIE Deane of Guild, and IOHN FAIRHOLME Thesaurer:

And to the whole Councel of the flowrishing Towne of *Edinburgh*: Grace here, and Glorie hereafter.

THere is a time to speak, and a time to keep silence, saith the wise Preacher, in the 3. of Ecclesiastes; the truth wherof, though it be acknowledged by all, yet the fitnesse of the time of both, is greatly mistaken, by many: For there are some that think it a time to speak, when they ought to keepe silence, and others thinke it a time to be silent, when they should speake. It is said in Historie, that (a) Acaticus the Philosopher, while he feasted with his friends, being asked, wherfore he keped silence, when others did speak, he answered, that it was no lesse deficil to know when to speak, than to know how to speake.

(a) *Guevara lib. 4. di. principe cap. 19.*

ſpeak. The Scripture telleth us that Herod and Pilate wil have Chriſt to ſpeak, when he thinks it more expedient to keepe ſilence: and the Diſciples will have him to keepe ſilence, leaſt the Phariſees ſhould be offended, when hee thinks it better to ſpeak freely, that their faults may be reproved. The Greek Retorician admoniſhed his friend well, (b) That he ſhould appoint to himſelf two times of ſpeaking, one of things whereof he himſelf had perfect knowledge, and another of things which neceſſarily ſhould be ſpoken, for in ſuch things ſpeach is better than ſilence, and in all other things it is better to be ſilent, than to ſpeake.

(d) *Duo loquendi tempora conſtitue unum de rebus tibi plane cognitis, alterum de ijs quæ neceſſario ſunt dicenda, in his enim ſolis præſtat ſilentio oratio, in alijs verò tacere ſatius eſt quam loqui Iſocrates Ad demonicum.*

One of the Romane writters relateth of a Senatour, Bloſius, (c) *That none would have thought him wicked, if he had holden his peace, and any man would have thought him wiſe, if he had ſpoken according to the neceſſitie of the time.*

(c) *Quis Bloſium ſceleratum putaſſet fuiſſe ſi tacuiſſet, quis non etiam ſapientem, ſi pro neceſſitate temporis loquutus eſſet. Valerius maximus lib 4 cap. 7.*

If then the fitteſt time to ſpeake be, when the things that are ſpoken are needfull to be ſpoken, then it is a fit time to ſpeak when great danger is threatened and grievous trouble apprehended: for by keeping ſilence great skaith and damage may be ſuſtained, and by ſeaſonable ſpeaking great profite and commoditie, may bee reaped, and tymous remedie provided. This chiefly belongeth to faithfull Paſtors, who watch for the ſoules of people, for in the time of threatned perſecution they ſhould ſpeake to God by prayer, that his people may be protected, and they ſhould ſpeake to the people by good inſtruction, and ſound direction, that they may know how to carie themſelves in the time of danger and affliction, for as king Iehoſaphat *firſt fervently prayed to God, and then comfortably incouraged the people when they were threatened with hoſtill invaſion:*

So

So faithfull Paſtors muſt not looke how their ſpeaking may offend, or ſilence may pleaſe the enemies of the Truth, and oppreſſors of Gods people: But how much their ſeaſonable ſpeaking concerneth the honour of God, and the ſafetie of his people, for whom they muſt ſpeake to God, by fervent prayer, (d) and to whom they muſt ſpeake from God by the Oracles of his Word. And therefore (moſt wiſe and worthy Councellours) as this is the practice of all the faithful Paſtors in this land, to ſpeake to their people of ſuch things as concerne the preſent ſtate, and condition of the land: I thought it was my part not to be deficient in ſo neceſſary a dueti̇e, eſpecially ſeeing by divine providence, I have occaſion to preach in the moſt eminent Citie, though unworthie to preach in the obſcureſt Corner of the Kingdome. Be it knowne therefore to your Lo. that the occaſion of the preaching of this Sermon, to them that heard it, and the publiſhing of it, to ſuch as ſhall read it, wherein I have weakly deſcribed the cruell practices of the proud perſecutors of Gods people, the occaſion whereof I ſay, was the late troubles that our Nation hath ſuſtained by the violent invaſion of our unnaturall Countrey-man, whoſe pride and ambition hath ſo farre miſcaried him, that he hath troubled the people of God, and his owne Countrey-men, with bloudy cruelty, and horrible oppreſſion. It is well known, that once he did take part with the people of God, againſt their enemies, but now contrarie to the oath which he ſwore in his Covenant, he is combined againſt Gods people, with their open enemies, and ſheweth himſelfe unmindefull of the love that he ought to his Countrey, (e) through whoſe bowels he paſſeth with continuall ſlaughter. O quantum mutatus ab illo hectore qui fuerat, ſo powerfull is pride and ambition,

(d) Perpende quid dicturus es examina conſule interiorem veritatẽ & ſic profer ad exteriorem auditorem Auguſt. in Pſal. 54

(e) Cadis adhuc cumulo patria per viſcera vadit Lucan. lib. 7

tion, to make a wonderfull change, and alteration in the hearts of men, from good to evil, and from evil to worse, untill the extremitie thereof be such, as cannot longer be suffered, but by divine justice, must needs bee punished. And truly, the cruell courses of this Cateline, are knowne to the world, but what his end shall be, is best knowne to God: one thing we know from divine Truth, that the cryes of the Elect shall speedily be avenged. And as Augustine *saith* (f) The oppressions of the poor calleth for Gods vegeance, it hastneth the death of the oppressor, and continually troubleth the ears of the Lord.

(f) *Oppressio pauperis vindictam evocat divinam mortem nocentis accelerat, aures divinas iugiter inquietat Augustin. contra Faustum.*

Now I have taken the boldnesse to dedicate this first fruit of my weak labours to your honourable protection for divers reasons, first because there is no Preacher that can have greater or nearer relation to any people then I have to you, being the sonne of a Citizen borne in your Citie, bred up in your Schools of learning, and by divine providence these 20. years imployed in the work of the Ministery amongst you: in how great weaknes is known to God, and my selfe, but with what willingnesse and readienesse it is known to you (my honourable Patrons and the rest of my worthie Citizens. Secondly because as God of his goodnesse hath made this Citie the chiefest of this Nation, so hath he been pleased to furnish you the present Magistrats, and Councellours with wit, and discretion, vertue, and pietie, which the exigencie of this dangerous time requireth in such as are worthy of your places, and as the tree is known by the fruits, so the eminencie of these gifts showeth foorth it self in you. by the singulare care that ye have to see the true Religion flourish in your Citie, to charish learning in all kinds of professions of divine and humane literature:

and

and in a word your Cittizenes ought to be thankfull to God for your singulare diligence, in punishing of vice, and advancing of vertue. Seeing as the Romane Oratcur could say, (g) No house or common-wealth can long continue, where there is no reward appointed for good workes, or punishment for evil: *And one of the Latine Comicks could say,* (h) That he did thinke a Citie well guarded whose Citizens were indued with good manners.

(g) *Nec domus nec respublica stare potest si in ea nec recte facto præmia extent ulla nec supplicia peccatis. Cicero lib. 3. de natura. deorum.*

(h) *Oppidum si incola sunt bene morati, pulchre munitum arbitror. Plaut. in perso.*

These then being the reasons of the didication of this first birth of my weake labours which hath come to the view of the world, to your honourable protection. I humbly implore your favourable acceptance, for which I shall never cease to pray to God for the health of your persons, the prospering of your weightie affairs and the wellfare of your flourishing Citie. And so shall remaine

Your Lo, humble servant in
Christ, to the uttermost
of my power, even
untill death.

M^r. *Archibald Skeldie.*

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PSALME LXXXVI.

Verse 14.

O God, the proud are risen against me, and the assemblies of violent men have sought after my soule; and have not set thee before them.

THe present condition and state of this our time, letteth us see what need wee have to understand the meaning of these words, for our instruction and comfort: For as the Prophet *David*, when hee penned this *Psalme*, was persecuted by powerfull and malicious enemies, from whose rage and furie, hee prayeth to God for deliverance: So, we being threatned by the like hostile invasion, have need to crave by humble supplication, the Lords gracious and favourable protection.

This *Psalme* is justly styled, *A Prayer of David*, with every petition whereof, is joyned a motive argument, to move the Lord to hear his prayer, and grant his requests; And because the royall *Prophet* after his manner in the former verses, hath beene mixing praise with prayer, he now subjoyneth two motive arguments, to move the Lord to grant him, both the petitions which he hath put up in the former part, and is to put up in the latter part of this *Psalme*.

The first of those arguments, is taken from the consideration of the nature of his enemies, against whom he prayeth: And the second; from the consideration of the Nature of God, to whom he prayeth.

For amongst all things, betwixt which may be seene any kind of oppoſition, there cannot any two things be found more contrarie to other, than *Davids* perſecutours, and *Davids* Protector. His perſecuters are cruell, proud, and godleſſe *Atheiſts*; His Protector is a * mercifull and pitifull God, *ſlow to anger, and of great kindneſſe and truth*: Which maketh *Ierome* to ſay (a) *The divine Nature is gentle, and pitifull, more readie to pardon, than revenge.* And therefore the *Prophet* comparing the gracious Nature of God, with the wicked nature of his enemies, he more earneſtly imploreth, and more confidently expecteth the Lords helpe and protection againſt the malitious rage of his mighty enemies.

* Pſal. 86. 15

(a) *Divinitatis natura clemens eſt & pia & magis ad indulgentiam, quam ad vindictam prona. Hieronimus in Pſal. 118.*

Foure things are to be handled in the explaning of the words.

Now that wee may enter upon the words of the *Verſe*, wherein the *Prophet* deſcribeth the nature of his enemies, both in reſpect of their inward diſpoſition, and outward converſation: There are four things to be exponded in order, together with the uſes that ariſe from the conſideration of them, firſt, How theſe proud men are ſaid to ariſe againſt *David*; For this the *Prophet* uſeth as a motive argument to prevaile with God, ſeeing he knoweth that proud men are ſo hatefull to God. Secondly, The enemies of *David* were not a few, but a great number, that are ſaid to aſſemble themſelves: and ſo the *Prophet* hath the more need of the helpe of God. Thirdly, The enemies of *David* were violent and cruell men, whoſe crueltie is manifeſted in *ſeeking of his ſoule*; To which in the nixt *verſe* is opponed, *the pitie and mercie of God*, and ſo this part of the argument is powerfull to obtaine the helpe of God. Fourthly, The groſſe *Atheiſme* of the enemies of *David*, is expreſſed when hee ſaith, *They ſet*

not

not God before them: No wonder therefore that God cast them behinde him, as afterwards shall be declared.

In the handling of the first point, there are two things likewise considerable, first, how the enemies of *David* are called *proud men*. And what sort of pride is this wherewith they were possessed and miscaried? Secondly, What can be the reason wherefore the proud enemies of *David* arise against him? And all other proud persecutors against the Saints of God.

Two sorts of pride possesse and miscary the children of men.

As for the first, there are two sorts of pride wherewith a great many of the children of men are possessed and miscaried.

The first may be called an inward pride, because though it be knowne to God, *from whom* * *no iniquity is hid*, yet it is not known to men, except, * *when the mouth speaketh of the abundance of the heart*, for so the pride of the *Pharisees* was often manifested. But so long as it is not outwardly expressed, it is no wonder though it be not known to others: seeing it is hid from the mā that hath it, for either he no more knoweth that pride ruleth in him, thā* *Vzziah* did know, that he was leprous, before he was violently taken from the altar by the high priest: Or else, which is worse, he is so far from thinking this pride to be vice, which is to be avoided, that he imagineth it to be a singular vertue, which is to be cherished: for this is one of the miseries to which sinfull men are subject in this world, (a) *That they are deceived with vice, under the colour of vertue.*

* Ierem. 16 17

* Luke 26. 45

* 2 Chro. 26. 20.

(a) *Fallit enim vitium specie virtutis & umbra. Inven. satyr. 14.*

Now we must consider that this inward pride hath three branches, first, when men thinketh either that they have the gifts and graces that they have not, or at least, in a greater measure than indeed they have them. * *He that thinketh himselfe some-thing, while*

The inward pride hath 3. branches.

* Galat. 6. 3.

hee is nothing, is deceived: For as the emptie veſſels when they are touched, ſoundeth loudeſt, and the barren trees lift their branches higheſt: So where there is leaſt worth, there is uſually a greateſt conceit and opinion of worth: Hence it is that often-times men are puffed up with a conceit of righteouſneſſe, though they be unrighteous, as our Saviour ſpeaketh of the *Scribes* and *Phariſees*, *They are wiſe in their own conceit, when their remedileſſe folly is manifeſted to others*; according to the ſaying of *Solomon*, *Hee that is wiſe in his owne conceit, there is more hope of a foole than of him.* And in a word, they are puffed up with a conceit of knowledge above other men, while they are repleniſhed with groſſe ignorance of things that are chiefly to be known, like the* *Phariſees that counted the people curſed that knew not the Law*: yet they themſelves underſtood not the meaning of the Law: As vve may read in the 23. of *Matthews* Goſpel, and therefore an Ancient ſaid vvell, (c) *No preſumption is more hurtfull, than to be proud of our own righteouſnes and knowledge, O proud preſumption! O preſumptuous pride!*

* Iohn 7. 49

(c) Nulla præſumptio pernitioſior quam de propria iuſtitia aut ſcientia ſuperbire. O ſuperba præſumptio! O præſumptuoſa ſuperbia! Aug. de verbis Domini.

2. Men are inwardly proud, when (though they be gifted above others) they acknowledge not their gifts to come from God, who ought to be praiſed for the beſtowing of them, and ſerved in the uſe of them; they finde the fruit, but ſee not the tree from whence it falleth, they ſee the water, but perceive not the fountaine from whence it floweth; they finde the gifts to be in themſelves, therefore they think them to be of themſelves, and from themſelves, for though they have nothing, but what they have received, they boaſt, as though they had not received. This maketh them to aſcribe the praiſe of the gifts to themſelves, and

to

to thinke they may uſe them at their pleaſure: *They *ſacrifice to their owne net, and burne incenſe to their owne yarne.* As the firſt pride was preſumptuous, ſo this pride is ſacrilegious, becauſe it depriveth God of the praiſe and glory that is due to his Majeſtie. And therefore *Gregorie* well obſerved, (d) *That hee who aſcribeth not to God the good things that he hath received, fighteth againſt the Lord with thoſe good things that he hath received from the Lord.*

* Habac. 1. 16

(d) *Qui bona accepta ſibi arrogant, de bonis dei contra Deũ pugnant. Grego. in moralibus.*

3. Men are puffed up with inward pride, when, albeit they acknowledge they have received gifts from God, and are daily craving benefits at his hand; yet they are filled with ſuch a conceit and opinion of their owne merits, that they thinke they deſerve whatſoever they have received, they thinke the Lord no leſſe oblidged to them, than they are to him. The old *Phariſees* thought they could purchaſe heaven by their owne good workes.* *Good Maſter, what good thing ſhall I doe to inherit eternall life*, and ſo they needed not to be ſaved by the merits of another, who by their owne merits could ſave themſelves. The proud hypocrits are angrie when they are not regarded of the Lord, as they thought they ſhould have beene. * *We have afflicted our ſoules, and thou hath not ſeene it*: greater pride than all this is found in *Papiſts*. In the opinion of their merits of *Congruitie*, *Dignitie*, and *Condignitie*, and in the workes of *Supererogation*, not remembring what our Saviour hath injoyned his Diſciples to ſay,* *That whē they have done all they can do, they are unprofitable ſervants*. For albeit the baſeſt man in the world may ſometime, well deſerve at the hands of the greateſt, and the worſe man at the hands of the beſt, yet neither the greateſt, nor the beſt man in the

* Luke 18. 18

* Iſay 58. 3

* Luke 17. 10

vvorld can deſerve any good at the hand of God, * Lam. 3. 22 * *whoſe mercie it is that he is not conſumed*, and a greater mercy, that by Chriſts merits he is brought to ſalvation: who by his own merits procures nothing but endleſſe condemnation. Therefore it was well acknowledged by *Origen*, (e) *I hardly can bee aſſured that there can be any work that requireth reward of God according to debt: Seeing even that, that we are able to doe any good, or to thinke, or ſpeake any good. we are inabled and furniſhed thereto by the gift of God.* Thus, much concerning the inward pride, vvhich is not here underſtood by the *Prophet*.

(e) *Vix mihi ſuadeo quod poſſit ullum opus eſſe quod ex debito dei remunerationem depoſcat cum etiam hoc ipſũ quod agere aliquod poſſumus vel cogitare, vel proloqui, ipſius dono, & largitione faciamus. Origen in cap. 4. ad Romanos.*

I now goe on to ſpeak of the outward, which juſtly may be ſo be called, not becauſe they that are miſcaried with it, ſeeme to bee proud, and are not, as ſometime it falleth out in counterfeit humility, when men ſeeme to bee humble, and are moſt proud: for there is greateſt pride in affected humility, vvhich made *Socrates* (f), the *Philopher* to ſay, *That hee ſaw the pride of Antiſthenes through the hole of his Mantle.*

(f) *Dicebat Socrates Antiſtheni, per fiſſuram palĳ tui video in vanitatem tuam Eraſ. lib. 3. apopheg. 56.*

Abſolom was never prouder than in his counterfeit humility and courteſie to the people. And the pride of *Caligula* was well obſerved, vvhen he would needs ſerve his invited gueſts in proper perſon, vvhich did not beſeeme the majeſtie of a Prince, which maketh *Bernard* to cry out, (g) *That humility muſt needs be a glorious thing, wherewith pride it ſelfe ſeeketh to bee covered, leaſt if it ſhould be ſeene, it ſhould be deſpiſed.*

(g) *Gloriosa res humilitas qua ipſa quoque ſuperbia palliari ſe appetit ne vileſcat. Bern. de gradibus humilitatis.*

But it is called an outward pride, becauſe though it be both bred and cheriſhed in the heart, yet it cannot ſo lurke, and containe it ſelfe there, but now and then it breaketh foorth in the lookes of the countenance, words of the mouth, and workes of the hand: ſo that albeit

albeit in reſpect of the inbiding of it, it is inward and known to God: yet in reſpect of the out-breaking of it, it becometh outward, and is made manifeſt to all people. Now this outward pride either breaketh out immediatly againſt God, to his diſhonour and offence, or elſe againſt men, to their prejudice, by diſgrace, or skaith, or hurt. Pride immediatly againſt God breaketh foorth foure manner of wayes: Firſt, by affecting equality with God. Secondly, by ſeeking to be worſhipped as God. Thirdly, by expreſſing a manifeſt contempt of God. Fourthly, by opponing the will of man to the reveiled will of God.

Pride breaketh out againſt God foure manner of wayes.

Firſt I ſay, When creatures affect equality with God, which is impoſible to be attained, ſeeing there is no proportion betwixt the infinite Creator, and the finite creature: Betwixt the creature that hath a beginning, and may have an end, and God, which is without beginning, and can have no end. It is juſtly ſuppoſed, that this was the ſin wherefore Sathan was throwne downe from heaven to hell, which made a learned *Divine* to ſay, (*h*) *Pride was bred in heaven, but being unmindfull what way it fell thence, it never could returne thither.*

(h) *Superbia in cœlo nata eſt, ſic velut immemor qua via inde cecidit illuc poſtea redire non potuit. Hugo lib. de anima.*

And truly that may bee well applyed to Sathan, which in another ſenſe is applied to the king of *Babylon*, * *How art thou fallen from heaven, O Lucifer! ſon of the morning, and cut down to the ground? Thou ſaideſt in thine heart, I will aſcend above the clouds, and I will belike the moſt High.*

* Iſay 14. 12, 13, 14.

This venome of pride did the old *Serpent* ſpew in our firſt parents, who would needs be like God, and aſpyring to a perfection whereof they were not capable, they loſed that perfection, whereof God had made

made them capable, as the *Latine* proverbe sayeth, *(i) The Camel which seeking to have hornes, did losse, his eares.*

(i) *Camelus cornua quarens amisit aures. Erasm. in adagiis.*

2 When creatures seeketh to themselves the worship that is due to God: Satan that was punished for his first pride, hath wonderfully been exercised in the practice of this second: for as* *Abimelech* usurped the kingdom, which being offered, was refused by *Gedian*: So, though the good angels * justly refused worship, when it is offered, the wicked spirits doe crave it, though it be not offered: For in so doing, they thinke they greatly injure the Majesty of God, with whom it was impossible to be equall. * The *Apostle* telleth us, *That the service that was done to the idols of the Gentiles, was done to devils.* And no wonder that Sathan seeke to bee worshipped of mortall men, when hee durst bee so malapert as to crave worship of Christ,* *for which he promised him the kingdomes of the world.* Sathan likewise that tempted our first parents to affect equality with God; hath taught some of their posterity to seeke to be worshipped as God. Historie telleth us of some Kings and Emperours, that being unmindfull of their mortality, and humane frailty, neither considering that they were but pieces of living clay, and as crawling wormes in the sight of their Maker, who though they were lifted above many men, yet were not exalted above humanity,* *but behoved to die like men, and fall like the Princes.* Yet I say, They durst be so shameles & arrogant, as to crave to be worshipped, even while they yet lived: which was done to *Alexander* the great, and *Caligula* the Emperour. Others againe were not desirous of this honour, till after their death, which was given to the Romane Emperours after the civill

* Iudges 9. 5
* Revel. 19. 10
Revel. 22. 9
* 1 Cor. 10. 20.
* Matth. 4. 9
* Psal. 82. 7

civill wars (*k*) betwixt *Cæsar* and *Pompei*. Others againe, though they did not crave this honour, yet refused it not, when it was offered, as the Scripture telleth us of *Herod Agripa*, of whose pride & plague we read in the 12. of the *Acts* of the *Apostles*, for he was not like *Paul* and *Barnabas*, who though they did miracles, would not bee counted gods, and though he was trained up in the *Iewish* religion, he was not so well mannered as *Agesilaus* the *Spartane* king, of whom it is said, *That when the Embasadours of Phasis, in the name of their Senat, offered according to their manner, to make him a god: he asked them by way of jest, If any of them could make themselves gods, for they that could not deifie themselves, could much lesse deifie another.*

(*k*) *Bella pares superis faciunt civilia divos. Lucan. lib. 7*

3. Men are proud against God, when being ignorant of the excellency of God, and the greatnesse of his power: they expresse their contempt of God, by questioning his power, and charging him with weakenesse, as though they were able to hinder him to doe what he willeth; and he were not able to hinder them to doe what they will. The *Syrians* blasphemously said, * *That though the God of Israel prevailed in the mountaines, he could not in the valleyes.* And *Senacherib* would have *Ezekias* to know, * *That his God in whom he trusted, was not able to deliver him out of his hands.*

* 1 Kings 20. 23

* Isay 36. 15.

This pride proceedeth of ignorance, for if those proud men did know the Lord, as he is reveiled to his Saints, of whom it is said, * *That the Lord is known in Iudah, and his Name is great in Israel*, then they would acknowledge the Lord to be Almighty: * *With whom nothing is impossible, to whom nothing is difficill,* * *See-*

* Psal. 76. 1.

* Isaiah 36. 15

* Psal. 76. 1.

ing he can doe exceeding abundantly, above all that we can aske or thinke. Thence it is that *Augustine* saith, (l) God for no other reason is called Almighty, but because he can doe what ever hee willeth, and his will is most full power.

(l) Non enim ob aliud vocatur omnipotens, nisi quoniam quicquid vult potest, eius voluntas est plenissima potestas Aug lib. 21 de civitate dei. cap. 7.

4. Rebellious sinners expresse their pride against God, whē they oppon their wicked wil, to the reveiled will of God, so that albeit they know what God willeth them to do, they are so addicted to please themselves, that they will doe nothing to please the Lord, but make open profession of disobedience, and rebellion: This was the pride of wicked *Pharaoh*, that said, * *He knew not the Lord, neither would he let his people go.* Of this pride, speaketh *Gregorie*, (m) *When all other vices fleeth from God, pride only opponeth it self to God.* But this is more clearly expressed by *Augustine*, when he saith, (n) *Pride is a certaine presumption, when any presumeth, or when a man without the feare of God, dare doe these things, which he knoweth to be contrary to the will of his Maker, to wit, to commit sin, for pride is the beginning of all sin.*

* Exod. 5. 2.

(m) Cum omnia vitia Deū fugiant, sola superbia se Deo opponit. Greg. in moralibus.

(n) Superbia est quadam præsumptio cum quis præsumit vel audet homo absq; timore dei facere ea quæ sciat esse contra Deū creatorem, siz peccare, nam superbia est initium omnis peccati. Aug. in Ioannem.

Thus much concerning the outward pride, which immediately breaketh out against God. Now let us speake of it, as it breaketh out to the prejudice and hurt of men, in which sense it must needs here be taken, when men, whose hearts are possessed with selfe love, and filled with a conceit and opinion of their owne incomparable worth, whereby either they thinke all others to be their inferiors, or would have them to be their inferiors, none to be their equals, much lesse their superiors. When men, I say, that are so disposed, strive as they finde occasion to performe in action, what they have conceived of themselves, in

in their owne conceit and opinion, that is, that according to their power, they may make all others their inferiors: This outward pride breaketh out againſt men, foure manner of wayes.

Pride againſt men breaketh out foure manner of wayes.

Firſt, By unequall eſtimating of injuries, vvhich either they doe to others, or ſuffer of others. Secondly, By exalting themſelves above others that are worthier than themſelves. Thirdly, By cruell oppreſſion of others, either by fraud or violence. Fourthly, By their diſdainfull carriage towards others, to vvhom they refuſed to doe theſe duties, which they are bound to performe.

Firſt I ſay, in a moſt unequall eſtimating of wrongs and injuries, that they do to others, & ſuffer of others; what ever be the nature of the wrong wherewith they injure others, they count it ſo light, that they thinke there is no cauſe of complaining: and ſay, *That they need make little reparation, or none at all*: but when they are any way injured of others, whither the injurie be reall, or ſuppoſed, they cannot finde ſufficient words to agredge the greatneſſe of it, they complain without meaſure of the grievouſneſſe of it, and are ſo deſirous to be avenged of it, that not a ſimple, but a ſevenfold reparation muſt ſatisfie their vindictive humour, and cruell affection, vvith boaſting *Lamech* in the fourth of *Geneſis*. All the wrongs that proud men do, in their account, are but motes, and feathers, but what they ſuffer, are talents of leed, and greater than mountaines. They have not learned of the heathen *Philoſopher*, to ſpeake to themſelves by the light of nature, (o) *See thou doe not to another, what thou thy ſelfe would not ſuffer, and meaſure another mans minde according to thine owne minde.*

(o) *Vide ne alteri facias quod pati nolis, & alterius animum de tuo metiaris. Hierocles in carm. Pythag.*

Secondly, This pride breaketh out, when the haughty ſpirits of unworthie men ſetteth them forward by unlawfull meanes, to exalt themſelves above others, which are every way better, and more worthy than themſelves, like * *Diotriphes, Which would have the preheminence*, So * *Abimelech delt ſubtilly with the Shechemites, that he might rule over them.* And *Sheba* * *taking occaſion of the diviſion of the people, cauſed a trumpet to be blowne: that he might be followed.* Thoſe haughty proud ſpirits never looke what they deſerve, but what they deſire, neither to the hability of gifts, wherewith God hath furniſhed them, but to the capacity, which they conceive in their own imagination: they reſt not content with the lot which *Providence* hath diſpoſed, (*d*) *But are ſo well pleaſed with the lot of their neighbours, that they are alwayes diſcontent with their owne.*

* 3 Ioh. 9.
* Iudges 9. 2.
* 2 Sam. 20. 1

(p) *Cui placet alterius, ſua nimirum eſt odio ſors. Horat. Epiſt. 14. lib. 1.*

Which letteth them never ceaſe from aſpyring to eminency of place and dignity above others, whereof, for the moſt part, they are altogether unworthy. Like the *Spiders* that climbe to the roofe of the houſe, and *Flies* faſh men by fleeing about their faces: when the hony *Bees* byde in their skeps, and about their flowers, untill men injoy the fruit of their labour: and like the * *Bramble accepting the kingdome, which was refuſed by the fruitfull trees.* So, perſons that are unworthy of place and preferment, are moſt deſirous of honour and preferment; and to this purpoſe ingyre themſelves in the favour of men; that by their meanes they may ſatisfie their pride in the attaining of their deſired honour: Whereas modeſt and worthy Chriſtians, doe patiently wait upon the calling of divine *Providence*, to whatſoever place and ſtation Gods wiſe-

* Iudges 9. 15

dome

dome hath appointed to bring them. This degree of pride then is ſo much the more conſiderable, becauſe it may daily be obſerved in all rankes and conditions of men whatſoever.

Thirdly, Mans pride breaketh foorth by unjuſt and cruell oppreſſion of innocent and peaceable men, whither by ſecret fraud, or open violence: For when invie & ambition concurre in the hearts of proud men, as they cannot with patience indure the preferment of ſuch whom they thinke unworthier than themſelves: So they cannot reſt content, unleſſe they poſſeſſe the places of others, that are in greater honour than themſelves: albeit they may know them to be more worthy: And becauſe, they cannot winne to this deſired exaltation, without the prejudice and hurt of others, they care not to climbe to the top of preferment by other mens ruine and fall, for as king * *Saul* told *Ionathan* his ſon, *That he ſhould not reign, if David* lived. So proud men aſſure themſelves, that they cannot riſe, unleſſe, others fall: nor live, unleſſe others die, nor proſper, except they periſh: vvhich maketh ambitious men neither to care what vvords they ſpeake, nor vvorks they doe, to further their ambitious deſignes, while they purpoſe to beare rule, and not to be ruled, to command, and not to be ſubject. Hence it was well obſerved by a learned man (q) *He that is ambitious, is not carefull to profite others, but thinketh it his glory to be above others, he preſumeth that he is better, when he ſeeth himſelfe ſuperiour, he ſpeaketh great things, he thinketh high things, he cannot endure to bee ſubject, he deviſeth how to be exalted.*

For where this ambitious pride prevaileth in the hearts of men, it will eaſily breake all bonds aſſunder

* 1 Sam. 20. 31

(q) *Ambitioſus non curat prodeſſe, gloriatur praeſſe, preſumit eſſe meliorem quia cernit ſe ſuperiorem, grandia loquitur, ſublimia cogitat ſubeſſe non patitur praeſſe molitur. Innocent. de vilit conditionis humanae cap. 3*

whatsomever, that possible might seeme to restraine it, proud *Absolom* breaketh the very bonds of Nature, to compasse his ambitious designe: he first, insinuateth that his father is careless of the well-fare of the people, and then he conspireth the death of his father with a great number of the people. Civill bonds hath likewise beene uncivily broken, for subjects have risen against their princes, and so * *Hazael* killed his master to reigne in his steade: others likewise by pride and ambition have been open enemies to their countrie, which nature teacheth a man to love, as *Seneca* sayeth, (r) *Not because it is great, but because it is his own.*

* 2 King. 8. 15

(r) Patriam quisq; amat, non quia magna, sed quia sua, Senec. Ep. 28.

And yet those ambitious men have greatly troubled the peace of their countrie for no other reason, but because they did see others preferred to themselves, which God made more respected, and better beloved than them; whom therefore they did hate so deadly that in seeking their ruine and destruction, they were the Authors of great calamity that befell their country and Nation.

But then it is worthily to be remarked that such unnaturall enemies of their countrie have not escaped the hand of Divine Justice, but have beene plagued with visible judgements in the sight of the world, for either they have perished with sudden and violent death, or by imprisonment, or banishment (a just reward of their treacherie, and barbarous enimitie) or they have beene so far from attaining their ambitious designes and projects, that while they sought for honour and glorie, they have incurred shame and ignominie, and while they promised to themselves wealth and riches, they were plagued with poverty

povertie, and finiſhed their wretched lives in contempt and miſerie, that in them it may be obſerved *(s) That as in a ſmall ſpace of time they have beene advanced to the hight of honour, in a ſhort time likewiſe they have beene redacted to extreame calamitie and miſerie.* Many ſuch examples we may reade both in the Greeke and Romane hiſtorie, in the Turks and Jewiſh hiſtorie, ſome likewiſe in the Chronicles of our neighbour Nation, and moe in the Chronicles of our owne Nation, where we may reade of ſome miſcontented, and ambitious Noble-men, that were men of greater power and wealth within this Kingdome, than many of our Noble-men, that by pride and ambition, are become enemies to their Nation, for to the latter ſort can hardly be applyed, what *David* ſpake of *Doeg*, when he ſaid, * *This is the man that truſted in the abundance of his riches.* For I verily think that the want of this, maketh ſome of them ſo wilfull as they are. But thoſe Noble-men of whom our hiſtory ſpeaeth, though once they were men, of great wealth, power, and honour, by reaſon of their Linage and Kinred, yet ſo ſoon as by raiſing of a ſeditious faction within the Countrie, or by joyning with the neighbouring enemies out of the countrie, they became troublers of the peace of their countrie, they did never afterwards thrive nor proſper, their wealth was impoveriſhed, their perſons were plagued, their houſes were ruinated, their honour laid in the duſt, and their poſterity ſo extirpate, that their memory is periſhed. For ſince Nature hath taught man, to love his countrie better thã his life, and to count it *(t) a ſweet and comely thing to die for his countrie*: which made the noble *Athenian Themiſtocles*, though he was unthankfully requited for his ſervice done

(s) *Quam parva temporis intervalla homines in excelſo faſtigio collocant, & eoſdem rurſus ad extremam miſeriam & calamitatem redigunt. Platina in vita Pij ſecundi.*

* Pſal. 52. 7

(t) *Dulce & decorum eſt pro patria mori. Publius mimus in ſententiis.*

done to his countrie, & honourably intertained by the *Persian* king, the enemie of his countrie, yet he chooſed rather to die, than to further king *Xerxes* in a courſe that tended to the ruine of his countrie. Vpon the other part, I ſay nature teacheth a man to be greatly grieved if his countrie ſhall be troubled by others, and more to deteſt and abhor that hee ſhould bee the troubler thereof himſelf, ſeeing all ſuch unnaturall monſters are deteſtable in the ſight of God: who as they procure the juſt curſe and hatred of their people: ſo they eſcape not the avenging hand of the righteous God, by whom their ambitious deſignes are diſſapointed, their honours turned unto ſhame, and while they greedily deſire the wealth of others, they loſt that which peaceable they might have injoyed themſelves.

4 This outward pride breaketh forth, when albeit men that are proude, neither ſeeke ſuperioritie above others, neither affect equality with their ſuperiors, yet they carie themſelves diſdainfully towards ſuch as they thinke their inferiors, and refuſe to doe the duties that they are bound to performe to their inferiors by Charitie, to their equals by civilitie and humanity, and to their ſuperiors by loayltie. This kind of pride is moſt uſually accompanied with frowardneſſe and contumacy, with wilfulneſſe and obſtinacie, ſuch proud men uſually are more wilfull, than wiſe, and leane more to their owne wit, than to the counſel of God and men, that might proove more profitable both to them and to others.

It was this pride that moved churliſh * *Nabal* to anſwere the ſervants of *David* ſo churliſhly, and that made the Elders of *Succoth* and *Penuel* * *to refuſe helpe and ſuccour to Gedions armie*. This pride not only proveth

* 1. Sam. 25. 10.

* Iudges 8. 6.

proveth hurtful to private men, who by their raſhneſſe and indiſcretion provocke men to anger and indignation, and to ſeeke to be avenged of the contempt and injury they thinke done to them. But it proveth likewiſe more prejudiciall to many, (w) *When inferiors are puniſhed for the fault of their ſuperiors.*

(w) *Quicquid delirant reges plectuntur, achivi Hor. Epiſt. 2. lib. 1.*

That is to ſay, *when men are in place and authority in a countrey or citie they leane ſo much to their owne wit, that they deſpiſe the counſell and advice of others.* not being like * *Naaman that heard the advice of his ſervant*, nor like the Elders of * *Abel, that received the advice of a wiſe woman*, but * rather thinke that their counſel ſhould be followed of all, and they ſhould be counſelled by none: by ſuch wilfull pride and proud wilfulneſſe, many good things are neglected which might profitably be done, and many evils ar committed which after-wards proved hurtfull, and might well have beene avoided.

* 2 King. 5. 13.
* Sam. 20. 20.

Thus much for the pride wherewith *Davids* enemies were poſſeſſed. Now let us conſider wherefore *Davids* proude enemies ariſe againſt him, and what can be the reaſons that move other proud perſecutors to riſe againſt the Saints of God, the reaſons are eſpecially three.

Proud perſecutors riſe againſt Gods Saints for 3. reaſons.

Firſt, *Becauſe proud men of all others are moſt like Sathan, and are the chiefeſt ſubjects of his kingdome.*

Secondly, *Becauſe proud men ſee ſome excellencie in the Saints of God which is not in themſelves.*

Thirdly, *Becauſe the ſaints of God cannot be moved to favour their wicked opinions, and follow their lewd practices*

Firſt I ſay, *becauſe proud men of all others are moſt like Sathan, and are the chiefeſt ſubjects of his kingdome.*

dome. For as the humble Saints are of all other men moſt like God, becauſe after their effectuall calling, they are renewed to his image, in holineſſe and righteouſneſſe, & as they only are the loyall ſubjects of Je-
* Pſal. 149. 2. ſus Chriſt, the King of* *Sion in whom they rejoyce:* So ſeeing Sathan is the firſt proud creature, and the author of all pride, that is found in creatures, ſo the more proud that any man be, he is the liker Sathan the author of pride. Proud men likewiſe are Sathans
* Iob 41. 34. moſt loyall ſubjects * *For he is a king over the children of pride,* to him they doe moſt acceptable ſervice, beeing led captive at his will greatly pleaſing him in the plotting and performing of their proud and ambitious deſignes, whereby God is diſhonoured, his people, troubled and the kingdome of Sathan is inlarged. And therefore, as Sathan himſelfe had rather tempt one of the Saints of God, then a thouſand others: ſo proud men that are the ſlaves of Sathan, take
* Pſal. 10. 2. pleaſure to trouble the Saints of God * *The wicked with pride doe perſecute, the poore* that is by mocking and ſcoffing, by railing, and reproaching, and by hurting them in their ſtats and bodies, as they find opportunity and occaſion.

Secondly, *Becauſe proud men ſee ſome worth and excellencie in the Saints of God, which is not in themſelves,* by reaſon of ſome eminent grace, or gift wherwith God hath endued them, which not only becometh the object of their invie, but likewiſe the ſpurre of their pride, when they cannot endure that another ſhould have the good which they themſelves want, and cannot winne to, and will rather * *that the tree ſhould*
* Ierem. 11. 9. *periſh with the fruit before it ſhould ſtand to bear fruit* that is to ſay, They wiſh rather that the gifted men

ſhould

ſholud periſh, and their gifts be loſt, than that they ſhould ſee the manifeſtation of Gods gift in an other which they have not in themſelves. So the powerfull words, and mighty workes of Chriſt make him to be perſecuted by the proud rulers of the Jews leaſt his fame ſhould be the occaſion of their ruine,* *and the Romans ſhould come and take away their place and their Nation.* The proud enemies of *David* were his cruel perſecutors, becauſe they did ſee that God was with him, that great things were to be done by him, and that great honour was to be conferred upon him. * Iohn 11.49

Thirdly, *Becauſe the Saints of God cannot be moved nor induced to favour the opinions of proud men, and aprove their doings, and follow them in their wicked practices and ſinfull courſes*, for proud men doe either ſo preſume of their knowledge, wiſdome, and underſtanding, that they think they cannot erre, or elſe they are ſo wilfull that though they be convinced of their error, they will not be reclaimed, ſome-times likewiſe they are ſo violently ſet upon ſinful lcourſes, that becauſe they look for pleaſure and profite in the proſecuting of them, that either they think them to be lawfull, and equitable, or though they be convinced of their unlawfulneſſe, yet they will ſtand to the defence of them, and obſtinatly maintaine them as if they were moſt agreeably to equity and reaſon, ſo that they become open enemies to all that will not walke in them, or any way diſalow them, For as men thatgoe abroad in the world and by reaſon of their imployment have occaſion to meet with people of divers humours they will ſometimes meet with a ſort of men, that if they can flatter them, and pleaſe their humours, ratifie their words, and approve their do-

ings, they will reſpect them as their brethren, and their deareſt friends. But if they ſhall finde fault with their words, or cenſure their fooliſh carriage, then they ſhall altogether abhorre their companie, and count them the baſeſt fooles and idiots in the world. No wonder it is then, that proud men perſecute the Saints of God, that are ſo farre from imbracing their erroneous opinions, and approving their wicked carriage and lewd converſation, that either they are openly cenſuring, and reproving them, or elſe they altogether refuſe to be of one minde with them in their erroneus opinions, and to walk in one way with them in their lewd and wicked courſes. This is the reaſon of the perſecution that *Proteſtants* ſuſtaine by *Papiſts*, where they live together, and this is the ground of this great combuſtion that is kindled in theſe kingdomes, for there is no other reaſon wherefore the Malignants are ſo violently ſet againſt the Covenanters, but becauſe they cannot be of one minde, and opinion with them concerning the matter of State & Religion, for that which the Malignants think and profeſſe to be a meane to propogate Religion, and ſettle the ſtate of the Kingdom, the Covenanters with better reaſon, affirme to be the ſubverſion of the ſtate, and ruine of Religion.

Now before I come to the ſecond thing conſiderable in this Text, there is an uſe that I would gather frō the former conſiderations, which is both for our comfort and inſtruction, when proud perſecutors which have great power and authority amongſt men, ariſe to trouble the peace of the Church of God, by grievous oppreſſion and perſecution. Then the Saints of God may boldly have recourſe to God by earneſt prayer

in

in hope of a gracious deliverance from their eminent danger,&that for two reaſons. Firſt,whē they conſider how diverſly the Lord is affected towards his Saints, and towards their perſecutors. Secondly, when they conſider the event of the inſultatiō of their perſecutors. Firſt I ſay,when they cōnſider how diverſly the Lord is affected towards his humble Saints, and towards their proud oppreſſors, for he taketh the humble for his deareſt friends,& the proud for his rebellious enemies. **He is near to the humble,as a mā is to the houſe where he dwelleth,* and a Maſter to the Scholer that he teacheth.* But though he be near to the proud, in the inflicting of of his anger,he is far from them in the manifeſtation of his favour. The *Pſalmiſt* ſaith,**That though the Lord, be high, he looks to the lowly, but he knoweth the proud afar off.* And therfore *Auguſtine* ſaith, (x) *That the Lord draweth near to him that is humbled, but he goeth farre away from him that is exalted, except he be one whom the Lord hath firſt humbled, and afterwards exalted.*

The ſaints of God whē they are threatned by their proud enemies, may boldly pray to God for two reaſons.

* Iſaiah 66.2.
* Pſal. 25. 9.
* Pſal. 138. 6.

(x) *Humiliato Deus appropinquat, ab exaltato longe recedit, niſi quem ipſe prius humiliatū exaltaverit. Aug. in Pſ. 50*

The Lord multiplieth upon the humble his grace and his favour, * *For when they humble themſelves he promiſeth to exalt them, and he exhorteth them to humble themſelves,that he may exalt them:to him they may pray confidently,*under the ſenſe of their needines & poverty.* And therefore as *Bernard* ſaith,(y) *That great is the vertue of humility, to which the Lord ſo eaſily inclineth his Majeſtie. But as the Lord compaſſeth the humble with his favour, ſo he purſueth the proud with his wrath and diſpleaſure.* The *Pſalmiſt* ſaith, * *That he plentifully rewardeth the proud doer,* for uſually when he puniſheth their pride, he abateth their power,and plagueth their perſons. One of the *heathen* could ſay,(z) *That God the revenger followeth proud men at the back:* But the Scripture,

* 1 Pet. 5. 6.

* Pſal 86. 1.

(y) *Magna virtus humilitatis,cui ipſa dei maieſtas ſe tam facile inclinat. Bern. ſermo 85. in canticum.*

(z) *Superbos ſequitur ultor a tergo Deus. Sen. in Her. furente.*

pture telleth us, *That the righteous Lord ſtricketh them upon the face.** *When he powreth ſhame and contempt upon all that are haughty,* * *and caſteth downe the countenance of them that looke proudly.* And the *Prophet Iſay* fore-telling the deſtruction of *Moab*, He ſaith, * *We have heard of the pride of Moab.* And the ſaying of *Solomon* is worthy of obſervation, *That pride goeth before a fall, and a high minde before deſtruction.*

* Iſaiah 5. 15.
* Pſal. 18. 27.
* Iſaiah 16. 6

Secondly, The Saints of God at ſuch a time may confidently pray, when they conſider the nature and event of the inſultation of the proud perſecutors, how hatefull it is to God, how hurtfull to themſelves, whom for a time it pleaſeth: how comfortable in end it is to the Saints of God, to whom at firſt it ſeemeth to be fearfull and terrible; for when the proud oppreſſors of the Church of God, have a purpoſe to trouble their peace by ſome grievous perſecution, if they ſee any likelyhood or probability, that they can bring their purpoſe to paſſe, then ſuch is their untimous foly, that as the proverbe ſaith, *They begin to ſing the triumph before the victory, and to ſell the Bear skin, before the Bear be ſlaine*: they threaten to execute what ever their malice can deviſe againſt the Saints of God, as if their power were ſo ſtronge, that they could not be reſiſted, and their wiſedome ſo deepe, that it could not be diſappointed, and their purpoſes ſo ſure, that they could not be overturned: Now when they thus begin to inſult by blaſpheming, railing, and threatning, then the Saints of God betake themſelves to prayer, and cry, * *Lord, behold their threatnings*, this prayer ſo prevaileth with God, that he maketh a ſudden change and alteration, for when the Saints of God

* Acts 4. 29.

are

are brought loweſt, and the pride of their enemies advanced higheſt, then it is time for the Lord to worke ſuch a change, as both declareth the glory of his mercie, juſtice, and power: When like the nailes of the wheele of *Seſoſtris* his chariot, that which was higheſt in a moment, becomes loweſt, and that that was loweſt, is advanced higheſt. Therefore we have reaſon to thinke, that in the beginning of this combuſtion wherewith now theſe kingdomes are ſet on fire, many of the Saints of God found matter of great comfort, and a wonderfull ground of hope, that the enemies of the cauſe of Chriſt ſhould not proſper, and the *Covenanters* ſhould be comforted, and graciouſly delivered, when they did heare of the untimous and fooliſh inſulting of their proud enemies, that did promiſe victory to themſelves, before they did fight, and were dividing Lands, diſtributing offices, skaring Cities, and killing all that ſhould make oppoſition, before that either they were vanquiſhed or invaded: for as it was a preſage of the *Syrians* overthrow, * *when putting on their Armour, they boaſted as though they had put it off*: and as it was a preſage of the ruine of *Senacherib*, and his army, when he boaſted ſo much of his power and victory.

* 2. Kings 20 11.

And as our Hiſtory telleth us, that the hudge armie of *Edward* the ſecond of *England*, was vanquiſhed by a handful of our Nation, who ſo preſumed of the certainty of his victory, that before hee entred the Countrey, he devided the lands, and appointed the King and his Nobles to ſeverall torments, and brought a *Poet* in his company to deſcribe his victory, who afterwards, being taken amongſt other captives, deſcribed in verſe the victory of his enemies.

In

In later times we know how the army of the *Spaniards* was overthrown, that was called, *The invincible Armado*. And truly the enemies of our Church and Kingdome, may learne to know by their sorrowfull experience, that such untimous and proud insulting hath beene an evident presage of their just confusion, and a manifest fore-token to the people of God, of their unspeakable comfort, and gracious exaltation, for when the pride of the wicked, and the prayer of the godly come together before the Lord, the one cryeth for speedy justice to punish the wicked, and the other for timous mercy, * *to compasse such as put their confidence in God*, as wee may see in the pride of *Senacherib*, and the prayer of *Ezekias* the 37. of the propheſie of *Isaiah*.

* Psal. 32. 10.

The Prophet mentioneth the assembling of his enemies for two reasons.

Now come we to the second thing considerable in the enemies of *David*, when he sayeth, *that they assemble themselves together*. The Prophet maketh mention of their assembling for two reasons: first for the glory of Gods power, secondly, that he may declare his trust and confidence, which he had in God.

First I say, for the glory of Gods power, for the weaker that the defendant party be, and the stronger that the assailing partie be, the power of the defender of the weaker against the stronger, is knowne to be the greater: the Scripture telleth us that king *Achaz*, whose armie was miserably foyled by the king of *Israel*, was greatly affrayed, when he heard of the coming of the kings of *Syria* and *Israel*, but then the power of the king of *Ashur* was greater, that both defended *Achaz* and vanquished his enemies. Historie telleth us *that when the city of Constantinople was hardly besieged by the hudge armie of Bajacet King of the Turkes*

and

and the Greek Emperour could obtaine no help at the hands of Chriſtian Princes that were at variance amongſt themſelves, he implored the help of Tamberlane king of the Tartars, who forced the King of the Turkes, to raiſe his ſeige, and put his armie to route, and tooke himſelfe captive, and ſo the power of the King of the Tartars, was knowne in delivering the weake Emperour of Greece, from the puiſſant king of the Turkes. The ſame way the power of God Almightie is manifeſted, when his Saints and ſervants are brought to extremitie, that they can neither helpe themſelves, nor have help of others, againſt their many and mightie perſecutors: he that manifeſted his power in * *Pauls weakneſſe in the houre of temptation*, declareth his power in the protecting of his Saints in time of perſecution. (a) *For the Lord will not deny his ſafe guard to his Saints while they are ſtraited with neceſſitie.*

* 2. Cor. 12. 9

(a) *Præſidia ſua non negabit Deus ſuis in neceſſitate poſitis. Lyra. in Pſ. 95.*

But graciouſly helpeth them, when they are redacted to greateſt extremity: remarkable is that example of *Ezekias* and his people; the armie of the *Aſſyrians* was known to be great, *Ezekias* was ſenſible of his weaknes, that was not unknown to his enemie, **which told him that he had neither riders for horſes, nor counſell for war*, but the power of God that protected *Ezekias* was manifeſted, not only in promiſing him ſecurity, but likewiſe in the performing of his ſafety in the deſtruction of his enemie. *Ezekias* that was ſo weake in the ſight of *Senacherib*, ſeemed fooliſh in holding out a walled city againſt him, but he would have judged him mad, if he had hazarted to come in open field againſt him, becauſe he ſhould have beene like the unhappie young ſon of king *Priamus*. (b) *Who would needs fight with valiant Achilles.*

* Iſai. 33. 5, 8

(b) *Infelix puer atque impar congreſſus Chilli. Virg. lib. 1, Æneid.*

Yet the power of God was magnified, whose bridle was in the lips of *Senacherib*, that he could not further goe beyond his permission, than an horse can goe but where his rider pleaseth. The Church of God in the 83. *Psalme*, complaineth of the confederacy of many enemies, who not only sought the wracke of Gods people, when they say, * *Let us root out Israel from being a Nation*, but their pride breaketh out against the Lord himselfe, when they say, * *Let us take for our possession the Mansions of God*: whose destruction the Church craveth by humble prayer that God may be magnified in his glorious power.

* Psal. 38. 4.

* Psal. 38. 12

Secondly, The *Prophet* mentioneth the assembling of his enemies, to declare his trust and confidence in God, for the multitude of his enemies is so farre from chasing him from God, that it maketh him to run the more to God, by earnest prayer and settled confidence, who as by his power he is able to protect him, so by his * *mercy he will compasse him, that putteth his trust and confidence in him*, for the *Prophet* well knew how powerfully this argument would prevaile with God, that he that is pursued by many enemies, and trusteth in God, should be protected by the power and mercy of God. *Humanity* will teach men not to forsake nor betray, but rather to protect to the uttermost of their power, such as put confidence in them, and commit their lives to their care. As it is said in the Historie of *Artaxerxes* king of *Persia*, which set a *Sparrow* at libertie, which fled to his bosome, & would not give it a prey to the *Hawk*, he uttered these words in the audience of his Princes, *As I have not delivered this Bird to bee a prey to its enemie, so will I never de-deceive, but protect the man that trusteth in me*: Much

* Psal. 32. 10

Much more, I ſay, will the tender mercie of our gracious Lord, move him graciouſly to protect * *all thoſe that put their truſt under the ſhadow of his wings.* * Pſal. 57.1,4

For the deepe conſideration, and comfortable application, whereof we have divers remarkable things ſet downe in holy Scripture.

Concerning our truſting in God, diverſe things are to be obſerved.

As firſt, that every one of Gods Saints ſhould well obſerve what ſingular experience they have found of Gods favourable protection, which maketh *David* not to be afrayed of the multitude of his enemies, when he conſidereth how hee hath beene delivered from the furie and rage of his enemies.

As *Baſil* well explaineth his meaning in the 27. *Pſa.* *(c) Becauſe I have received ſo great experience, and proofe of divine helpe that albeit twiſe or thriſe ſo many preaſe to overwhelme me, yet being guarded by this hope, I will withſtand all thoſe evils with invincible courage.*

(c) *Quoniam tantum auxilij̄ diuini experimentum accepi ut etiamſi duplo vel triplo plures hoſtes me obruere conantur hac tamen ſpe munitus infracto animo obſiſtã malis. Baſilius in ſcolijs in Pſal. 26.*

Secondly. The Lord himſelfe hath exhorted his people to truſt in him, with a promiſe of ſecurity and ſafety. The 20 of the ſecond of the *Chronicles*, * *Truſt in the Lord, and yee ſhall bee eſtabliſhed, believe his Prophets, and ye ſhall proſper.*

Thirdly, If we looke to the experience of his Saints, it may be juſtly ſaid, * *None of them that truſt in him, ſhall be deſolate,* * *becauſe they were alwayes delivered that truſted in him, and our fathers that truſted in him, were not aſhamed:* And therefore we muſt not with-draw our confidence from God, when we ſee no appearance of help at the hands of men; but ſo much the more relie on him, with truſt and confidence, whoſe reliefe commeth uſually, when there is leaſt appearance. It is our part that are Chriſtians to ſay

* Pſal. 34. 23.
* Pſal. 22. 5.

as *Euſebius* bringeth in *Philo* the *Iew*, ſpeaking to his countrey-men, when *Caligula* the *Emperour* would not hear their petition, but commanded them to avoid his preſence. (d) *We ſhould be of good courage* (ſaid *Philo*) *at whom Caius is angrie, becauſe of neceſſitie divine helpe will bee preſent, when humane helpe ceaſeth.* From the conſideration of the aſſembly of *Davids* enemies, we are to remarke a two-fold uſe,

(d) *Bono animo eſſe debemus quibus iratus eſt Caius. Neceſſe enim eſt adeſſe auxilium divinum, ubi ceſſat humanum Euſeb. Eccleſ. hiſtor. lib. 2. cap. 5.*

There is a two fold uſe to be remarked of the aſſembling of *Davids* enemies.

Firſt, Here wee may obſerve that albeit the enemies of *David* be proud, and by reaſon of their pride and ambition, have their mutuall diſſentions and emulations: yet they can combine themſelves to be *Davids* perſecutors.

This may ſeem the more ſtrange and admirable, if we conſider the nature of proud men, in ſo far as they are proud, for they preſume of their owne worth, and think all others to be baſe and contemptible, they preſume of their own wit, ſo that nothing in their eſtimation can be wel ſpokē or done, but their own words & their own works, or elſe what one way or other pleaſeth their humours, they ſo look to their own honour and wealth, that they care not for the wrack and diſgrace of others. It is a wonder then, that in any reſpect they can aſſemble with others, that in theſe reſpects do ſeparate themſelves from all others, & yet we ſee that though *Pilate* and *Herod* be mutuall enemies they can be friends when Chriſt is crucified. And though there be mutuall hatred betwixt the *Phariſees* and *Sadduces* they can conſpire when Chriſt is perſecuted. There was no greater confuſion at the bullding of the tower of *Babel*, nor is in the *Romane* Church amongſt their religious orders: yet all of them can conſpire againſt the profeſſion and profeſſours of the Truth.

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The reaſon then of the combining of the proud perſecutors of the Saints of God, may be expreſſed in a plaine comparison. A great king that is the commander of diverſe Countries, and Provinces, though thoſe Countries differ in their Languages, and in their maners, though ſome of them invie others priviledges, and contemne others baſenes, yet being imployed in a warre againſt the kings enemies, they can all make up the bodie of one Armie, as if they were Citizens of one Citie, we know that perſecution is the worke of Sathan, the king of pride: though it be performed by men that are the children of pride, the perſecution of the Saints is hatched in hell by Sathan, before it be either threatned, or executed by men upon earth.* *This is the water that cometh out of the mouth of the Dragon, to drown the woman and her ſonne*; that is a fruit of the enimitie* betwixt the *ſeed of the ſerpent and the ſeed of the woman.* The proud perſecutors of the Saints of God, are ſet a work by Sathan, the king of the children of pride, about one worke, for one end, to deſtroy the kingdome of Chriſt, albeit it be true, that wicked men, that have hand in the buſineſſe, have their owne wordly devliſh and divers other reſpects, in the ſatisfying of their wicked humours, ambition, cruelty, and covetouſneſſe.

*Revel. 12. 15

*Geneſ. 3. 15.

But to bring the application nearer home, it may be queſtioned, How can it be thought, that all the Malignant partie, which perſecute the Covenanters in theſe Kingdomes, doe ſervice to Sathan for one end, ſeeing many of them make profeſſion, that all they doe, is for the propagation of true Religion? To this I anſwere, that ſeeing there is a great aſſembly of divers ſorts of perſons againſt the profeſſors and defenders of the

truth in their kingdoms, that is to say, Professed *Papists* and Malignant *Protestants*. Concerning the *Papists*, we may justly say, *They carie themselves more wisely in keeping of silence, than if they should speak*, for it is well known to God and their own consciences, & to all that know them, that the maine end of all their doings, is to get liberty to professe their own Religion, and to finde opportunitie to extirpate the Protestant Religion. But the Malignant Protestants doe carie themselves more Antichristian like in the busines, than the *Papists* themselves, for we know that the name of Antichrist importeth one that saith, *He is for Christ, and yet doth against Christ*. so those men make profession, that all their care is for the advancing of the true Religion, when in the mean time all their courses & projects tend to the ruine of true Religion, and erecting of idolatrie and superstition. And as History relateth of *Didius Iulianus*, who succeeded *Pertinax* in the *Romane Empyre*, which he attained not by the consent of the *Romane* Senate, but bought it with money that he promised to the *Pretorian* Souldiers, when this man after the custome of the *Romane Emperours* would be styled the father of his Countrie, there was a writting set upon the gate of his palace by night (e) *Didius Iulianus is not the father of his Countrie, but the buyer and seller, and betrayer of his Country*.

(e) *Didius Iulianus non pater patria sed emptor, venditor & proditor patria mellificium histor.*

So those *Malignant Protestants* who professe themselves to be furtherers of Religion, and defenders of their Country, are by their lewd and wicked practices declared to be enemies to the Truth, and traitors to their Countrie.

The Covenāters should

The second use which hereof ariseth when the Covenanters of *Britain* & *Ireland* hear of the assembling of

of the *Malignant* enemies from divers quarters: there are three things which earnestly they should lay to heart, first they should study by all means to keep peace amõgst themselves. Secondly they should hinder by all means the enemies which are in divers places to come together into one place. Thirdly they should intreat the Lord by prayer to be present in the assemblies of his Saints, that so they may be protected against the assemblies of their enemies. First I say, they should carefully studie to keepe peace amongst themselves, that is to say, they should labour to be of one minde in the mater of Religion, and in the exercise of the service and worship of God, they should mutually defend one another, according to their Covenant, they should remove all excuses from them, which may hinder them to advance the Cause of Christ, none that hath power should pretend weakness: nor that hath wealth should pretẽd poverty, but every zealous Christian should count it his honour & happines that God hath furnished him with habilitie, and by his providence offered him opportunity to honour Christ, and to advance his Kingdom.* Christians that are called to peace in one body, should let the peace of God rule in their hearts at all times, but especially when their peace is troubled by cruell persecutors. *Abraham* thought it not time* To discord with *Lot* in the land of the *Amorites* Historie telleth us that though the *Athenians* and *Thebanes* had their mutuall jealousies, yet they packed up all their dissentions, when they were invaded by *Philip* king of *Macedone* the common enemie of the libertie of *Greece*. It is a lamentable matter * *that the children of this world in their own generation should be wiser than the children of light.* At this time

lay three things to heart when they heare of the assembling of their enemies.

* Colos. 3. 15

* Genes. 13. 8.

* Luke 16. 8.

time all the covenanted people of the Lord ſhould be carefull to keep peace amongſt themſelves, partly when they conſider that uſually diſtraction is a dolorous preſage of deſtruction, as *Euſebius* in his eccleſiaſticke Hiſtorie obſerveth that the diſſenſion betwixt the Eaſterne and the Weſterne Church was the forerunner of the tenth perſecution: and partly, becauſe vnion maketh ſtrength, but deviſion bringeth weakneſſe.

There is no Nation under Heaven, hath more reaſon to lay this to heart, then we of this *Kingdome*. We read that when *Antonius* was vanquiſhed by *Auguſtus Cæſar*, while he lay a dieing by his owne deadly wounds he ſaid to *Cleopatra Queene of Egypt*, *It is no ſhame for a Romane to be vanquiſhed by a Romane*: but truly it is the miſerie and diſhonour of this Kingdome, that SCOTLAND hath beene ſo frequently vanquiſhed by *Scots*, for our Hiſtory telleth us that the moſt powerfull forraine people that ever invaded this Kingdome, was never able to vanquiſh this Nation without the combining of treacherous & miſcontented ſubjects amongſt our ſelves. Of whom it may be ſaid as the *Greek* Oratour ſpake of the beſieged *Olynthians*, *(f) That while ſome valiantly were repulſing the enemies, others were treacherouſly betraying the Citie.*

(f) *Ibi alij hoſtes propulſabant, alij urbem prodebant Demoſthenes oratione. 3. Philippica.*

But if we be true to our ſelves, and keepe that peace which we have ſworne in our *Covenant*, and is recommended to the diſciples of Chriſt, wee need the leſſe to care for all the enemies of the Cauſe of Chriſt.

Secondly, when the people of the Lord heare of the aſſembling of their enemies, they ſhould labour what

in

in them lyeth, to hinder them that are in severall places to come together into one place. It was wisely done of the *Romans* to fight with the armie of *Hasdrubal*, before they joyned with the armie of *Hannibal* for otherwise the later troubles of *Italie* had beene greater than the former. It is a great deale more safe to deal with the severall parts of an Armie, than with the compleat body of an Armie, as the history of our Nation telleth, of one of our Noble men, who with eight thousand of our people, in the time of *Edward* the first, King of *England*, vanquished in one day, thirtie thousand of the *English* Nation, that were devided in three bands, which would have beene more deficill, if all had beene joyned together. We know that as many burnes may make a great river: so many hands joyned together, may make a strong and powerfull invasion: the smalest enemie is not to be contemned, because his power may grow if he be altogether neglected and dispised, as *Amorath* the sixth king of the *Turks*, told his sonne *Mahomet* concerning *Scanderbeg*, the prince of *Epirus*, who increassed in power, because he was neglected and contemned. It was well said by a *Greeke* writter, (g) *That whosoever contemneth his enemie, bringeth danger to himselfe.*

(g) *Qui hostem spernit sibi periculum accersit. Thucidides. lib. 1.*

Wise people should doe with their combining enemies, as Christians should doe with sinne, which in the beginning is to be resisted, lest afterwards it grow so strong, that it cannot be resisted. It was worthily said by a learned man, (h) *That in all things he that would avoyd the greatest evil, must needes extinguish the beginning of evil.*

(h) *In rebus omnibus qui maximum malum vitare cupit, necesse est, ut malum exoriens extinguat. Osor. lib. 4. de institutione Regis.*

It greatly concerneth the peace and present saftie of this Nation, to make timous opposition to the armies

* 2 Sam. 20. of our enemies, before they be ſtrengthned by a greater faction as * *Ioab purſued Sheba, the ſonne of Bichri before he could gather a greater companie.* And truly we have reaſon to bleſſe the Lord for that ſingulare care and diligence that he hath put in the hearts of our worthie Noble-men and commanders, that are conſervers of peace, that they have ſo timouſly oppoſed the inſulting enemie, that no ſooner was his power increaſed, but als ſoone it decreaſed: like * the kingdome of *Zimri* that laſted for a week.

* 1 Kings 16 15.

Thirdly, when we heare of the aſſembling of divers people from divers quarters, our humble prayer ſhould be to the Lord, * *That he would be preſent in the aſſemblie of his Saints*, that ſo they may be protected and defended againſt the aſſemblies of their cruell enemies. * *If God be one our ſide, who is againſt us?* * *Abijam was more incouraged that God was with his people, than he was afrayed of the budge number of Ieroboams armie which were againſt his people.* But while we thus intreat the Lord by prayer, we muſt looke well to two things.

* Pſal. 89. 7.

*Rom. 8. 31.

* Chro. 13. 10.

While wee pray for the Lords preſence againſt our enemies, wee muſt looke to two things,

First, That we feare not exceſſively nor be faint hearted, when we are fewer in number, ſeeing it is alike to the Lord * *to vanquiſh by few as by many*, according to the frequent paſſages that we reade of this purpoſe in the book of the *Iudges*, & in the Books of the *Kings*.

* 1 Sam. 14. 6.

Secondly, Though by Gods providence our number be greater, yet we muſt not leane to the ſtrength of man, but to the help & aſſiſtance of God: for neither the greatnes of number, nor the goodnes of a cauſe for which they fight, will make a people prevaile againſt their enemies that hath greater confidence in their own ſtrength than in the help of God.

I verily

I verily thinke that when *Iehoſaphat* was threatned by his enemies, he could have raiſed a greater Armie nor all the kings that were his enemies, ſuch a number as I think all the Princes of *Europe* conbined, could not bring the like number to the fielde, and yet he ſaith, * *Lord we know not what to do, but our eyes are towards thee*: for as he knew that he was threatned by his enemies, without the Lords approbation, ſo he knew that though he had a greater number, he might be vanquiſhed by the Lords permiſſion. * *Chariots and horſes may runne to the battell, but the Lord of hoſts giveth victorie*, wherefore he imploreth the help of the Lord and putteth his truſt and confidence in him, by whoſe only aſiſtance and power the greateſt number may be vanquiſhed, as well as the leaſt, and without whoſe helpe and aſiſtance, the greateſt number may be vanquiſhed by the leaſt. But if we ſhall finde acceſſe to God by prayer, then whenſoever we are threatned by our enemies, we may looke for protection and deliverance, according to the obſervation of *David*. * *When I crie then mine enemies ſhall be turned backe, this I know, for God is for me.*

* 2 Chro. 20: 12

* Pſal. 56. 9.

Now let us ſpeake of the third thing conſiderable in the enemies of *David*, he calleth them *violent and cruell men that ſeeke after his ſoule*, where we are to obſerve, that the enemies of Gods Saints and ſervants may well be called violent and cruell, and that in three reſpects: firſt in reſpect of their affection, ſecondly in reſpect of their words, thirdly in reſpect of their actions.

The enemies of the Saints are cruel in three reſpects.

Firſt I ſay, in reſpect of their affection, for the hatred they beare to the Saints of God, as it is unjuſt in reſpect of the ground of it, and deadly in reſpect of

the project, so it is irreconciliable in respect of the continuance of it. First I say, it is unjust in respect of the ground of it, for they hate the Saints of God for
* 1 Ioh. 3. 12. the excellent graces which they see in them. * *Cain* slew his brother *Abell*, because his own works were evil and his brothers good, and therfore one said well,
(i) *If the brightnesse of the Saints did not shine, the invie of the wicked should not arise against them.*

(i) *Si non esset claritudo sanctorum, non surgeret invidia impiorum. Lyra. cap. 4. Epist. 1 Ioan.*

Next, it is deadly, in respect of the project of it, for wicked men desire the utter ruine of the Saints of God, and that not of a certaine number, but of all the godly without exception, for as the cruell Emperour *Caligula wished that all the Romans had but one head, that he might strik it aff at one blow*: So the desire of the wicked is, that the Saints of God might perish
* Psal. 83. 4. from the earth. The confederate Nations * *will have Israel to be rooted out of memorie, that they be not a nation. Haman* wil have all the *Iews* to perish in one day: *Diocletian*, and *Iulian* the apostate had a purpose to roote out the name of Christians from under heaven. Lastly their hatred is irreconciliable in respect of continuance, *Cain* will not be reconciled to his brother, albeit the Lord offer himselfe to take up the matter.
* Gen. 4. 6. * *Esau* layeth up in his heart the hatred of his brother,
* Gen. 27 4. untill the death of his father. For this * cause they are
* Psal. 27. 2. called not only enemies but likwise foes, because their enimitie is altogether implacable, and their feed, like that of *Amalecke*, is irreconciliable.

Secondly, They are violent and cruel, in respect of their words, whereby sometimes they expresse how they despise and contemne the Saints of God, as *Nabal* spake of *David*. Sometimes they threaten to execute the extremity of their rage, and furie, as did *Se-*

nacherib

rucherib against *Ezekia*: and sometimes they burden the Saints of God with calumnies, and reproaches, as *Shimei* railed against *David*. In all which respects, they are said, * *To speake cruelly*, and their words are compared * *to a great scourge*, * *and to sharpe arrowes, to burning coales, and to the venome of Aspes*, for as any of these things can grievously hurt mans body: so the cruel words of violent men do greatly grieve and afflict the hearts of the Saints of God.

* Psal. 27.12.
* Psal. 120.3.
* Psal. 58.3.

Thirdly, They are called cruell and violent, in respect of action, and so their cruelty is best seen by some, and felt by others: for when they are permitted by the Lord, to afflict his Saints, they expresse all manner of cruelty that can be devised, or executed, without regard of sex, or age, or quality of persons. Therefore it is that in holy Scripture they are called * *Troublers*, *Oppressors*, * *Persecutors*. * *Troublers*, because they suffer not the Saints of God to live in peace and quietnesse, but frequently give them occasion of griefe and sorrow, under the sense whereof they are forced to complaine to God.

* 2 Thessa. 1.6
* Psal. 10.18.
* Ioh. 15.20.

They are called *Oppressors*, by reason of the manifold injuries which they doe to the Saints of God, without any cause or occasion: they do to others, what they would not be content should be done to themselves. And they are called *Persecutors*, partly because though they finde not opportunity at the first to execute their malice, yet they diligently seek occasion, and wait till they finde it, and partly because they invade the Saints of God, as savage beasts doe set upon their prey, to which they are compared by the Prophet *David* in the 22. *Psalme*.

The *Turks* History telleth us, that *Bajacet* the fourth

king of the *Turkes*, by his countrey-men was called *Gilderin*, which ſignifieth lightning, becauſe in a great battell which his father *Amorath* fought againſt the *Chriſtians*, he brake in with a part of the Army ſo fiercely and terribly, as if it had beene thunder and lightning. But there is a word in the *Text*, which is not to be lightly overpaſſed, ſeeing it includeth more than at firſt it would ſeeme to doe: For when the enemies of *David* are ſaid, *To ſeeke after his ſoule*, there are two things included.

When the enemies of *David* ſeeke after his ſoule, there are two things included.

Firſt, That the harme which *Davids* enemies would doe to him, is not a light, but a grievous hurt. Secondly, That they wiſh not only the death of *Davids* body, but likewiſe the deſtruction of his ſoule.

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Firſt I ſay, that the hurt and skaith which they wiſhed him, is not a light harme, which eaſily may be comported with, & ſoon repared, but a great and grievous hurt, which can neither be indured nor repared: This is not like other kindes of hurt, that ſometimes by men is done to men. King * *Saul* threatneth that the oxen of the *Hebrews* ſhall be cut in pieces, which follow him not to war againſt the *Ammonits*, & cruel * *Nahaſh will put out the right eyes of the Citizens of Iabeſh.* * *Pontius Pilate will ſcourge Ieſus, and let him goe.* But the enemies of *David* ſeeke after his ſoule, they wil not only ſpoil him of his wealth and honour, but likewiſe of his life: they are ſet againſt him, as the *Phariſees* were ſet againſt *Chriſt*, * *That will have him put to death.* And as the *Iewes* were againſt *Paul*, when they ſaid, * *It is not fit that he ſhould live.* And as Hiſtory telleth, That *Charles* Duke of *Anjew*, was ſo cruelly ſet againſt *Conradine* king of *Cicily*, that the proverbe went through the world, *Vita Caroli*

* 1 Sam. 11. 7

* 1 Sam. 11. 2

* Luke 23. 16

* Luke 23. 21

* Acts 22. 22.

mors

mors Conradini. The life of Charles was the death of Conradine, he ſhould not live except he died. And ſo the Scripture telleth us, That the life of *David* was ſought by his enemies, both by ſecret plots, & open violence, which not only maketh him to ſay, * *That his enemies would ſwallow him up*, but likewiſe he compareth them to ſavage beaſts, which when they ſet upon a man, doe not ſimply byte him untill he bleed, neither take they away one of his members, but they leave him not, untill he be dead, and have eaten their pleaſure of his carcaſe, wherefore he ſaith, * *That his enemies come upon him to eat up his fleſh.*

* Pſal. 56. 1.

* Pſal. 27. 2.

Secondly, It importeth that the enemies of *David* not only deſired the death of his body, but likewiſe they wiſhed that his ſoule might periſh forever, the like example of matchleſſe cruelty, we ſhall hardly finde in prophane Hiſtory; for ſome-times we read of men that hath wiſhed the death of their enemies, and yet afterwards hath lamented their death. As it is ſaid of *Alexander* the great, that weeped over the dead body of *Darius* king of *Perſia*: Some-times though they lament not their death, yet they will cauſe them to be buried, as * *Iehu* would have done to *Iezabel*: And as it is ſaid, that *Hannibal* the famous *Carthaginian* Captaine, cauſed the *Romane Conſuls* to be honourably buried, whom he had valiantly vanquiſhed: ſome-times they will not ſuffer them to be buried, which was the deſpite that *Cæſar* uſed againſt the Armie of *Pompei*, who was vanquiſhed in the fields of *Pharſaly*. Albeit as one ſaid well, (k) *That is baſe hatred that goeth beyond death.*

* 2 Kings 9. 34

(k) *Ignobilia ſunt odia quæ ultra mortem procedunt. Barclaus. lib. 4 argenidis.*

The Scripture telleth us of the baſe and barbarous deſpite of the *Caldeans*, that did open the graves of

the

the Iewes, and scattered their bones upon the earth. The writters of the *Indian* Histories relate, that many of these nations have a custome to eat their enemies, which they take in the warre, and to make musicall instruments of their bones. One example we read amongst the *Pagans*, who in his booke that he writeth against his enemie, whom he dar not name, he not only wisheth many bodily miseries to befall him, but likewise, (b) *That his soule may be tormented in hell with endlesse paine.*

(l) *In loca ab elisiis diversa fugabere campis quasque tenent seder noxia turba coles. Et ibid nec mortis penas mors altera finiet huius horaque erit tantis ultima nulla malis. Ovid. in ibin.*

We read in the Gospel that the Iewes thinke not enough *that Christ should die, unlesse he be crucified, because so they thought his soule should perish, by dieing a cursed death.* But if it be asked how may it be known that this was the dispight of *Davids* enemies, against him, I answere briefly in this plaine comparison, if one man shall desire another to goe from one place to another, in a way that he knoweth to be ful of robbers, and savage beasts, out of all question, he desireth him to die: So the enemies of *David* did not only banish him from the house of God, where he was most desirous to dwell, but likewise they bid him goe, and serve the gods of the Gentils, the 26. Chapter of the first of *Samuel*, that by cõmitting idolatry he might perish eternally: and therfore * *he magnifieth the mercy of God, who in this respect delivered his soule from the lowest hell.* A two-fold use may be made of this point.

* Psal. 86. 13.

The consideration of the cruelty of *Davids* enemies, teacheth us a two-fold use.

First, Christians should have a singular care not only to look to their words and wayes, that they show no signes of cruelnie, but likewise that the spirit of cruelnie be not harboured in their hearts, but rather that they may studie to meeknesse, and the exercise of mercie, and that for foure reasons. First, because so we are taught,

taught by the word of God. Secondly because cruelty maketh men like Sathan: Thirdly in respect of our union with God. Fourtly, In respect of divine vengeance, which is the reward of cruelty.

We should avoid cruelty and studie to mercy for four reasons.

First I say, because Christians are taught by the word of God, to flee cruelty, and follow mercie, and that by no lesse example then God their Creator, and Christ their Redimer, * *Be mercifull as your heavenly Father is mercifull* * *And learn of me that I am meek and lowly in heart*: We justly thinke that both the Religion of *Papists*, and the Religion of the *Machometans*, cannot be a good religion, seeing their religion teacheth them the practice of cruelty, and to force people with fire and sword to imbrace it, whom they cannot perswade by their arguments, even as *Ambrose* speaketh of the carriage of the *Arrians* in his time, towards the *Orthodox Christians*, (m) *Whom they cannot deceive by word, they cry, that they are to be killed by the sword; they indite cruell and bloudy lawes with their mouth, they write with their hand, and thinke that their lawes can command Faith unto men.*

* Luke 6. 36.

* Matth. 11. 29.

(m) *Quos non possunt sermonibus decipere, gladio clamant feriendos, cruentas leges ore dictant, manu scribunt & putant quod lex fidem hominibus imperare possit. Ambros. lib. 5 epist 32*

But the Christian and true Religion, which is grounded in the word of God, in this is known to be a good Religion, because it injoyneth the hatred of cruelty and love of mercy, and will have none to be forced by violent compulsion, but rather perswaded by powerfull preaching, and evident arguments from divine truth, that men may acknowledge and imbrace the truth, according to the worthie saying of *Tertulian*, (n) *It is not the part of Religion to constraine Religion, which men should willingly receive, and not by force, seeing the sacrifices of the Lord are required of a willing minde*: howbeit it cannot be denied but although

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the Lord only can perſwade the heart: yet when the profeſſors of the truth have to doe with *Heriticks* and *Schiſmaticks*, and prophane perſons, that live amongſt them, but walk not with them in the unitie of faith, and in the way of godlines refuſing to be informed, and hating to be reformed, ſuch may be conſtrained by humane Lawes, to uſe the meanes of the true Religion, that either their ſoules may be ſaved, or their impietie may be reſtrained, that it prove not ſcandalous to the people of God, and ſo the Scripture telleth us, that when *Ioſias* in the Reformation of the people of the *Iewes*, renewed the *Covenant* betwixt God and his people, * *He cauſed all Iudah and Benjamine to ſtand to it*: albeit we have reaſon to thinke that many of them were affected to idolatrie in their hearts. But *Papiſts*, and all other enemies of the Truth, who thinke rather by rigorous perſecution, than by right information, to bring people to their erroneous profeſſion, thereby they declare to the world the cruelty and falſhood of their Religion.

* 2 Chro. 34. 32.

And therefore whoſoever is delighted with the exerciſe of cruelty, and is averſe from the works of mercie, what ever profeſſion he make of the true Religion, he hath not found the converting power of the Goſpel of *Chriſt*, ſeeing, though * *he hath the voice of Iacob*, yet he hath the hands of *Eſau*, together with the cruell heart of *Eſau*.

* Gen. 27. 22.

Secondly, Becauſe meek and merciful men are moſt like God, who glorieth in his mercy: ſo fierce and cruel men are moſt like Satan, who delights in cruelty, to whom is given the name of a deſtroyer in the 20. of the *Revelation*, becauſe he taketh pleaſure to deſtroy the creatures of God, ſo that when he cannot extend his

his malice to men, he is content to exerciſe his cruelty on beaſts, as the Goſpel telleth us, of the legion of devils that drowned the *Swine.*

Thirdly, Becauſe our happineſſe ſtandeth in an union with God, and the neernes of our acceſſe to God, augmenteth our bleſſedneſſe, according to the ſaying of the *Pſalmiſt,* * *Bleſſed is the man whom thou chooſeſt, and whom thou cauſeth to come to thee.* Cruell men can have no ſociety nor fellowſhip with God: * *Who abhorreth the bloud-thirſtie*, for amongſt all things that can be preſented to the minde or ſenſes of man, there is not any two things ſo contrary to another, as the mercifull Creator, and cruell creature.

* Pſal. 65. 4.

* Pſal 5. 6.

4. Becauſe albeit cruel and malicious men for a time may get liberty to exerciſe their fury, yet in end they ſhal not eſcape the vengeance of God, which is the juſt reward of their cruelty. Amongſt the Pagans *Hercules* and *Theſeus* were famous, that ſubdued, and puniſhed cruell men, by whom many had beene injured and oppreſſed: And ſhall it not much more concerne the glory of Gods power & juſtice, to render to cruel men the reward of their cruelty. It was obſerved by *Plato* the *Philoſopher,* (o) *That there is no man upon earth, ſo ſevirly can take vengeance on his enemie, as the Lord God uſeth to take vengeance on ſuch as oppreſſe poore men.*

(o) *Nullus tam ſevere inimicum ſuum ulciſci poteſt quam deus ſolet miſerorum oppreſſores Plato in Timæo.*

This vengeance the Lord ſome time executeth by the hand of man which did make* *Adonibezek* to acknowledge the juſtice of God, albeit it often falleth out, that men, whom God uſeth as inſtruments of his juſtice, looke not to the glory of God, but to ſatisfie their owne vindictive humour. * *Woe to thee that oppreſſeth, for when thou ſhalt ceaſe, another ſhall oppreſſe thee.* The *Meeds* and the *Perſians* were no leſſe

* Iudges 1. 7.

* Iſai. 33. 1.

cruell to the *Caldeans*, nor they had been to the people of God, but more frequently the Lord plagueth cruell men by his own immediate hand, with visible judgements in the sight of the world, to the glory of the power & justice of God: We read in the history of the *Macabees*, that the bowels of the cruel *Antiochus* were tormented, who had caused the bowels of others to be tormented: and in the *Iewish* history, we read of the punishment of cruel *Herod* the great, for his crueltie, as well against his owne Children, as against the Nobles, and people of the *Iews*. The Scripture likewise telleth us of the condigne punishment of the wicked * *Iehoram*, king of *Iudah*. And in the sea of histories, it is related of the cruel and bloudy *Attila*, king of the *Huns*, who was never moved with tears of any, to shew mercy or pitie, but as he delighted in the sheding of humane bloud, while he lived, he was overtaken by the vengeance of divine justice in his greatest triumph, in his mariage day, for he was chocked with his own bloud, which did flow abundantly from divers parts of his body, untill his wretched life was finished. There are infinite examples both in Ecclesiastick historie, & in the book of the *Martyrs*, of the just punishment wherewith the cruell persecutors of the Saintes of God in all ages have beene plagued: therefore it was worthily observed by *Cyprian*, (p) *We are sure & confident, that what we suffer shall not be unrevenged, and the greater the wrong of the persecution be, so much the more just and grievous shall be the revenge, which God shall take of the persecutors.*

* 2 Chro, 21. 8.

(p) *Certi sumus et fidentes quod inultum non remanet quod perpetimur: quantoque maior fuerit persecutionis iniuria tanto et iustior pro persecutione vindicta. Cyprianus tract. contra Demetrium.*

The second use which here is to be observed, whensoever we heare of the cruelty of wicked men, against the Saints of God, in any place of the world, and

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when we our ſelves are threatned with their cruel hoſtility, then we ſhould put up our humble prayer to the Lord our God, that if he will chaſtiſe us for our ſins and offences, he would doe it with his own hand, and not give us * *up to the will of our enemies*: For *David* wiſely chooſed * *to fall into the hand of God, rather than into the hand of men*: Thus we ſhould pray: for two reaſons, Firſt, becauſe no favour towards the Saints can be expected at the hands of their perſecutors: Secondly, becauſe God, to whom the Saints pray, is both willing to heare, and able to helpe.

We ſhould pray to God to be delivered from cruell enemies, for two reaſons.

Firſt I ſay, becauſe no favour, but extreme cruelty to the people of God, may be expected at the hands of the cruell enemies of God and his people, as *Ieremie* ſpeaketh of the king of *Babylon*, * *which did ſhow no mercy to the people of the Iews*. The Scripture compareth perſecution to a floud of water, for as a floud of water is not like an ordinary river, which runneth along in its owne channell, but altogether overfloweth banke and brae, and violently carieth away whatſoever it overtaketh: So perſecution is not like an ordinary war betwixt two Nations, that can give & take reaſonable quarters, as occaſion is offered, but perſecution paſſeth the bounds of Humanity, and breaketh the bonds of Nature, and committeth outragious crueltie, that Humane ſenſe abhorreth, the committing whereof maketh the eares to tingle, the fleſh to quake, and the heart to tremble, (q) *So that the minde of man will abhorre the remembrance thereof with greife and ſorrow.*

(q) *Quamquam animus meminiſſe horret, luctuq; refugit. Virg. lib. 2. Æneid.*

We need not to call to minde the antient examples of cruelty, that are regiſtrate in Eccleſiaſtick hiſtory, ſeeing of later times, we heard of the *Spaniſh inquiſition*,

ſition, and that which hath beene uſed in the priſon houſes, and pillories of *England*, while as the tyranny of the *Prelates* advanced to that hight, that it could not ſtand: and that theſe yeares by-paſt, hath beene more than barbarouſly practiced by the *Iriſh Rebels*, againſt the Saints and ſervants of God. All this ſhould make us draw near to God, by humble prayer, that we be not expoſed to the cruelty of our enemies, eſpecially, ſeeing as *Solomon* ſaith, * *The very mercies of the wicked are cruell*: For whatſoever favour cruell perſecutors offer to the people of God, is alwayes upon conditions, that are worſe than death. For as *Wizards* and *Witches*, when they cure mens bodies of diſeaſes, bring greater hurt to their ſoules, by the uſe of unlawfull meanes, whereby they draw guilt upon their conſciences: and as that cruel *Antiochus* in the ſeventh chapter of the ſecond book of the *Macabees*, not only would have ſpared the mother, and her ſeven ſons, but likewiſe would have advanced them to wealth and honour, if they would have forſaken the Law of their God, and become idolaters: So the *Malignant* party will offer both peace, and preferment to the *Covenanters*, that will break the *Covenant*, to which they have ſworne; and joyn with them in their unlawfull courſes, and wicked proceedings, that mirely tend to the overthrow of the true Religon, and erecting of idolatry and ſuperſtition.

Secondly, Becauſe our Lord to whom we pray is not like *Baal*, that neither could heare nor helpe his worſhippers, for our Lord is willing to heare, and able to help, and as he heareth us, when we pray, ſo he is able to grant our requeſts. For truly the caſe and condition of the Saints of God were miſerable, if the might

might of their enemies were anſwerable to their malice, and their power to their purpoſes. But as our Saviour ſaid to *Pontius Pilate.* * *They have no power over God Saints but what is given them from above, the Lord firſt breaketh downe the hedge,* * *And then the wild boare of the forreſt pilleth the bark of the vine that the Lord hath planted.* (r) It is a worthy ſaying of *Chriſoſtome, wicked men cannot alwayes hurt the Saints of God, when they pleaſe, but when the Lord granteth them a time to hurt them, that he may provide a crowne of glory for his Saints and ſervants.*

* Pſal. 19. 11.

* Pſal. 80. 12 13.

(r) *Impii non quando volunt ſanctis nocere poſſunt, ſed quando Deus illis nocendi, tempus conceſſerit, ut ſuis ſanctis coronam provideat. Chry. Homil. 25. ſupr. Ma.*

The Lord that did ſend *Senacherib* to threaten *Ezekias,* * *Who came not up without the Lord, did likewiſe put a bridle in the lips of Senacherib, that hee was not able to hurt Ezekias, as he cruellie purpoſed:* as then the proudeſt perſecutors without Gods permiſſion, are not able to trouble his Saints, ſo he can limit their power, and diſſapoint their purpoſes, and turne their rage to his praiſe, that his Saints that are preſerved from the furie of their enemies, * *may acknowledge their help to come from God, that made the heaven and the earth, and heartily bleſſe the Lord that hath not given them,* * *to be a prey to their teeth.*

* 2 Kings 1. 25.

* Pſal. 124. 8.

* Pſal. 124. 6.

Now come we to the laſt particulare conſiderable in the enemies of *David, who did not ſet God before them:* this is to be under-ſtood in a three-fold reſpect: Firſt in reſpect of their different purpoſe from the purpoſe of God in troubling the Saints of God. Secondly becauſe they are not directed by the Light of God. Thirdly, becauſe they forget God, while as they conſider not his divine properties.

The perſecutors of the Saints are ſaid not to ſet God before them in a three-fold reſpect.

First I ſay, the proud enemies of *David,* and all the cruell perſecutors of Gods Saints ſet not God before

fore them, in reſpect of their different purpoſe, & intention, from the purpoſe and intention of God while by Gods permiſſion they are inſtruments of the trouble of Gods Saints, for as in the crucifying of Chriſt, the purpoſe and intention of the *Iewes* was to deſtroy him, but the purpoſe of God was, that Chriſt might be glorified, and his Elect redeemed. So when the Saints of God are perſecuted, the purpoſe and intention of God, is either that he may be glorified in the exerciſe and tryall of the faith and patience of his Saints: as in the 14. of the Revelation: or elſe that like a loving and wiſe father he may chaſtiſe his children by the rod of the wicked, for the ſins wherewith they have offended him, that they may repent, and turn to him, as we may read in the book of the Iudges in which reſpect *Nebuchadnezzar* is called the ſervant of God: but the purpoſe of the perſecutors is either altogether to diſhonour God, and deſtroy his people, whereof Gods open enemies make their boaſt in the 83. *Pſalme*: or elſe they doe carrie themſelves like ſome knaviſh ſervants, that worke their Maſters worke to their own advantage, and to their Maſters prejudice, as we may reade in the parable of the unjuſt ſteward the 16 of *Lukes* Goſpel for they altogether ſo reſpect themſelves by doing there own will, and ſeeking their own honour, that they have no regard at all to the pleaſing of God, or advancing of his honour. For while they perſecute the Saints of God, they care not how God be diſhonoured and diſpleaſed, providing they themſelves may be honoured and well pleaſed by ſatisfying their wicked humours, and accompliſhing their cruell projects, and ſo they ſet not God before them, becauſe they ſerve not the Lord but themſelves,

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Secondly, Because though sometime they thinke they are doing service to God, yet they are not directed by the light of God, but by a prepostrous zeale, * which is without knowledge, they are like some foolish servants that while they think the work they are working will please their master, it greatly will offend him, and provocke him to anger. They are like *Iosua* and his princes, that made covenant with the *Gibionits*, * *but asked not counsell of the Lord* for our Saviour saith, * *That they that persecute his Disciples, shall think they doe service to God*, and he well saith, *That it shall be according to their thinking, and not according to truth*, for doubtlesse they neither consider aright whom they doe persecute, nor for what they doe persecute them, they consider not that they doe persecute God with his servants, *Ananias* saith to the Lord, * *that Saul the persecuter had a warrand from the high Priest to bind all that called upon the Name of the Lord*, but Iesus himselt testifieth from heaven * *That he was persecuted whē his Saints were persecuted*, neither consider they for what they persecute them, even for such things as should make them to love & cherish, and respect them, for they persecute them * *for righteousneſſe sake, and for the Name of Christ*, * *and for the profession of the Truth* * *which they call heresie, and for walking in the way of godlineſſe which they count superstition and vanity*, and therefore as our Saviour saith in the Gospel: * *He that, walketh in the day, stumbleth not, because he seeth the light of this world, but he that walketh in the night, stumbleth because there is no light in him*: so when a man is led by the direction of the light of God, he is convoyed safely and walketh securely, but when hee is not led by the direction of Gods light, it is no wonder though he miscarie

* Rom. 10. 2.
* Iohn 9. 19.
* Iohn 16. 2.
* Acts 9. 14.
2 Acts 9. 4.
* Matth. 5. 10.
* Luke 6. 22.
* Acts 24. 14.
* Iohn 11. 9.

carie, so fearfully, that he think that to be service done to God, which is most offensive to the Majestie of God, seeing they are not enlightned by the spirit of truth, but led by the light of mis-informed conscience, which is not proper light, but darknesse.

Thirdly, *They set not God before them*, because they doe not remember God as they ought, they are of the number of the people, **that forget God*, seeing they do not consider the presence, nor the justice, nor the power of God, for other wise they durst not persecute nor oppresse his Saints, but rather would strive to gaine their love and favour by profiting them to the uttermost of their power, seeing such is the sympathy betwixt Christ and Christians, that what evil or good is done to them, he thinketh it done to himselfe, the 25 of *Mathew*.

* Psal. 9. 17.

First then, I say, they consider not Gods all where presence from whose sight nothing can be hid, and in whose sight all that men doe * *are naked and open*. The light of nature teacheth man to know this which made on of the heathen to say (s) *Truly their is a God, who seeth, and heareth all that we doe*. But all men make not a right use of this light, for such is the grosse atheisme wherewith the hearts of the persecutors of Gods Saints are replenished, that they say with themselves, * *God doeth not see them, neither will crave a reckoning of them*, which either they think to be so, or indeed would have it so; but then their folly appeareth as the *Psalmist* saith, * *Shall not he that made the eye see clearly* even according to the *Philosophers* rule, (t) *What soever maketh a thing to be such, it selfe most be more such*: nothing can lurk frō his sight who is the fountain & Auther of sight, next they remember not the justice of God who certainly wil revenge, and cannot but revenge the wrongs

* Hab. 4. 13.

(s) *Est profectò Deus qui quæ nos gerimus audisque & videt. Plaut. in captivis.*

* Psal. 10. 11.

* Psal. 94. 4.

(t) *Propter quod unu mq; quodque est tale id ipsum est maius tale. Arist. lib. 2. Topicon.*

wrongs that are done to his servants,* *It is a righteous thing with God to render tribulation to them that trouble you*, saith the Apostle, & our Saviour telleth,* *That the cryes of the Elect which night and day are send up to their heavenly father, shal quickly be avenged.* Lastly they consider not the power of God, who is able to protect his weakest servants, & to punish their strongest enemies, he is not like *Rehoboam*, that for the stoning of his servant,* *is not able to punish the Israelits*, but rather like *David*; who for the wrong done to his servants, did * grievously plague the *Ammonits*. And therefore both Scripture and Historie telleth us, that the persecutors of Gods Saints, neither by their greatnesse, nor multitude, could escape the avenging hand of the Lord, who is Almighty, as *Augustine* saith, (w) *By doing what he willeth, not by suffering what he willeth not.*

* 2 Thess. 1. 6.

* Luke 18. 7.

* 1 Kings 12. 18

* 2 Sam. 12. 3.

(w) *Omnipotens est Deus faciendo quæ vult, non patiendo quæ non vult. Aug. lib. 5. de civitate dei.*

The use of this point which Christians should make standeth in this, their singulare care should be both in the works of their Christian & particular calling* *To set God alwayes before them.* To which foure things are required. First that he look to the wil of God, as the rule of his actions. Secondly that he look to the glory of God, as the end of his actions. Thirdly, That he be led by the light of Gods word, and spirit. Fourtly that he remember God in his divine properties. First I say, that they look to the wil of God as the rule of their actions, * *As many as follow this rule, mercy shall be on them, and peace*, but this includeth two remarkable things.

* Psal. 16. 8.

That a Christian may set God before him, foure things are to be required.

* Gala. 6. 16.

First that a Christian should so look to Gods pleasure, that he should have no regard to mans pleasure, that is to say, as he most not doe any thing offensive to God, though thereby he should please man, so he most not omit any thing that may please the Lord though by doeing thereof, he should greatly offend

To looke to the will of God, as the rule of our actions, includeth two things.

man. There is a remarkable example in *Eccleſiaſticke* hiſtorie to this purpoſe, of the worthie Chriſtian *Theodoſius* the firſt, Emperour, who when by open proclamation, he had forbidden the *Egyptians* to ſacrifice to the river *Nilus*, which had been their yearely cuſtome by their ſuperſtition, which had continued for many ages: it ſo fell out, that the next year after, that the river *Nilus* did not water the land of *Egypt* by ſuch abundance as it was wonte, for which when the ſuperſtitious people began to murmure, as though the reaſon thereof had beene the neglect of their wonted ſacrifice, the Governour wrot unto the Emperour, that he would look timouſly to the matter and conſider what might be the event, as if he would have deſired him to revock his former Edict, and to give way to the ſuperſtitious people to ſacrifice to *Nilus*, leſt they ſhould rebel. But the worthy Emperour anſwered him that he would not permit a thing to be done to the offence of God, for the pleaſure of men, & he had rather that men ſhould be offended, before the Lord ſhould be diſpleaſed. It had beene good for *Ioab* if he* had ſo deeply conſidered the matter of *Vriah*, he had not offended God to pleaſe his king, it was better conſidered by *Peter* and *Iohn*, who willed the *Iews* * *to judge whither it were better to obey God, than men.* For ſeeing none can ſerve two Maſters, it is the beſt and wiſeſt courſe to ſerve the beſt and worthieſt Maiſter, according to the ſaying of *Gregorie*, (x) *How can it be required of you that ye all ſhould give a like ſervice to Maſters that are of an unlike name*, That is to ſay, Mortall men, and the eternall God.

* 2 Sam. 11. 21.

* Acts 5. 29.

(x) *Quomodo ergo a vobis poteſt par exhiberi famulatus quorum dipar eſt nominatus Greg. homil. 12. in Evang.*

It were good that this were deeply laid to heart by many Malignants, that trouble the peace of the Saints of God, that they might look more to the pleaſure

ſure of their heavenly, then their earthly king, for ſo ſhould they doe more acceptable ſervice to God and more profitable ſervice to their king.

Secondly, It includeth that he that doeth the will of God, and maketh it the rule of his actions, ſhould not be deſirous to conforme Gods will to his will, but rather to ſtudie to conforme his will to Gods wil. For if this ſhould be the carriage of ſervants towards their earthly Maſters, much more ought it ſo to be towards God, their heavenly Maſter: whom *Auguſtine* bringeth in thus ſpeaking, (y) *He ſhal be my ſervant, who is ready no to heare what he willeth, but to will what he heareth.* Which a Chriſtian muſt carefully look to, not only in the abſtaining from things that ought to be avoyded, but likewiſe in doing things, that ought to be performed, the one, becauſe they are forbiden, the other becauſe they are commanded of the Lord, for thereby a Chriſtian giveth teſtimony of his ſincer obedience in the ſight of God, according to the ſaying of *Auguſtine* (z) *He that is truly obedient, doth not conſider what ſort of thing is commanded, but with this he is only content that it is commanded.*

(y) *Ille meus miniſter erit qui non audire quod voluerit paratus eſt, ſed velle quod audierit. Auguſt. in Pſal. 118.*

(z) *Verus obediens non attendit quale præcipitur, ſed hoc contentus eſt quia præcipitur. Aug. ibid.*

Secondly, That a Chriſtian may ſet God before him, it is not only required that he look to the will of God, as the rule, but likewiſe that he looke to the glory of God as the end of his actions, for in this is the fidelitie and ſincerity of the ſervants of God manifeſted who ſhall obtaine their Maſters approbation in the day of their reckoning for then a Chriſtian may be ſaid, to look to the glory of God, as the end of his actions, when he ſo zealouſly tendereth the honour of God, that he will not doe any thing to diſhonour him though thereby he ſhould make never ſo much profit and commoditie, neither will hee omit any thing

whereby God ſhould bee honoured, though by doing of it, he ſhould incurre both skaith and ignominy. We reade of the ſervants in the parable of the *talents*, that they ſo reſpected their Maſters honour, that they rendered into his hands both the talents they had received, and thoſe they had gained, committing the diſtribution of their rewards to their Maſters diſcretion. Happie is that Chriſtian, that can ſay with Chriſt * that in finiſhing the work which God hath given him to doe, he hath glorified God upon earth, for he may be well aſſured, * *that as they that diſhonour God, ſhal come to ſhame, ſo they that honour him ſhall be honoured of him.* *If any man ſerve me him ſhall my father honour, ſaith our Saviour* in the Goſpel; upon which words *Auguſtine* ſaith, (a) *So ſhall the Father of Chriſt honour the ſervant of Chriſt, with that great honour, that he may be with his Sonne, neither ſhall his happineſſe at any tyme faile or fall away.*

* Iohn 17. 4.
* 2 Sam. 2. 30
* Iohn 12. 26.
(a) *Sic miniſtrantem Chriſto honorificabit pater eius honore illo magno ut ſit cum filio eius nec unquã deficiet felicitas eius. Aug. tract. 51. in Ioan.*

3. He that ſetteth God before him, muſt be led by the light of his word, & ſpirit, for the word of God, * *Is a light to our feet, & a lãtern to our paths.* *It giveth light to thẽ that ſit in darknes, & in the ſhadow of death.* *The prophet David intreateth the Lord,* *To teach him his wayes, & to lead him in a right path, becauſe of his enemies.* The Scripture telleth us, * *That the holy Spirit is the unction, that teacheth us all things.* * *And leadeth us in all truth*, which is not to be underſtood of extraordinar, but ordinar revelations when he maketh us to underſtãd the true meaning of the writtẽ word of God, that we may flee the evil, which is to be avoyded, & follow the good which is injoyned and commanded.

* Pſal. 119.
* Luke 1. 79.
* Pſal 27. 19.
* Iohn 2. 20.
* Iohn 16. 13.

Fourthly, He that ſetteth God before him, muſt remember God in the fore-named properties, in his ubiquity, juſtice, and power: he muſt conſider that God

God is all where present, to take notice both of the inward and outward conversation of men whither it be good or evil. Therefore *Augustine* saith, *(b) That God is all an eye, which seeth all things, all hand, who worketh all things, and all foot, who walketh every where.*

(b) *Deus totus oculus est quia omnia videt manus totus est quia omnia operatur totus pes est quia ubique est. Aug. in Psal. 120.*

He must likewise remember, that the righteous Lord will neither suffer the evil doing of men to be unpunished, nor their good doings unrewarded, of the one, the Church saith in the booke of the *Lamentations*, * *The Lord is righteous, for I have rebelled:* And of the other the *Apostle* saith, * *God is not unjust, to forget your work & labour of love.* Lastly, he must remember the power of the Almighty God, * *Whereby he doth whatsoever he wileth in heaven, and earth:* And can do all that he can will, without impediment: according to the saying of *Tertulian*, (c) *To be able with God, is to will, and not to be able, is not to will.*

* Lament. 1. 18.
* Heb. 6 10.
* Psal. 135. 6.

(c) *Dei posse & velle est, & non posse nolle est. Tertul. in apologe.*

Whereby likewise he can punish sinners for their iniquity notwithstanding of their greatnes amõgst men, & the multitude wherwith they combine in the course of sin, by which power likewise, * *He protecteth his Saints in their greatest danger and difficulty, and comforteth & strengthneth them,* * *in their greatest trouble and calamity,* * *& satisfieth their desire exceeding abundantly.* Now there are three reasons wherfore a Christian should carefully labour thus to set God before him: First, because amongst many other differences this is one most remarkeable betwixt the Elect and the Reprobate; betwixt men in the state of nature, and in the state of grace. Spirituall men like *David*, * *set God alwayes before them*, but wicked and worldly men, like the enemies of *David*, doe not at all set God before them: but live in the world * *without hope, and without God*, and by their carriage, declare to the

* Psal. 91. 1.
* Colo 1. 11.
* Ephes. 3. 20

There are three reasons wherefore a Christian should always set God before him.

* Psal 16. 8.
* Ephes. 2. 12

* Psal 36. 1. the world, * *That they are void of the feare of God*, but when Christians set God before them, this is an evi-
* Acts 26. 16. dent note of their effectuall calling, * *Whereby they are*
* Colos. 1. 13. *turned from the power of Satan unto God*, * *And translated from the power of darknesse unto the Kingdome*
* 1 Pet. 2. 9. *of the Son of God.* * *And are called out of darknesse unto the marveilous light of Christ.*

2. If we consider the happines of such as set God before them, and the misery of those that set not God before them, the happinesse of the one appeareth in this, that as they set God before them, so he setteth them before him: For in all reciprocall offices betwixt God and man, that is in those things which are mutually done by God to man, and by man to God, the Lord is alwayes the preveener, and beginner, so that a man by the performance of his part, may certainly know that God performeth his. There is mutuall love betwixt God and his Saints, but God first beginneth, as the *Apostle Iohn* saith, *And they that love God,*
* Prov. 8. 17. * *may know that they are beloved of God* God hath cho-
* Psal. 73. 25. sen that man for his portion, * *who chooseth God for his*
* Psal. 119. ult. *portion.* * *And God seeketh us, before we can seek him*, and whosoever set God before them, by doing his will, and seeking his honour, by following his light, and remembring his properties, the Lord setteth them before him by a high estimation of them, by tender & earnest love towards them, and by a fatherly & provident care
* Esai. 49. 16 about them. * *I have graven thee upon the palmes of my hands, and thy wals are continually before me.* But the miserie of the other is answerably great, for it may be said of them, as the *Latine Comicke* saith of harlots,
(d) Nec pol ista metuunt Deos, neque has respicere Deos opinor. Terent in Hecyra actu 5. Scena 4. *(d) That they fear not God, and God regardeth them not.*

For as they have no purpose to advance Gods glorie, so God hath no purpose of their safety, and as they

will

will not hear God, when he cals on them in their proſperity, * *ſo he wil not hear them when they call on him in their adverſitie*, & as they contravine Gods reveilled wil, whē they lived upon earth, ſo he croſſeth their wil, when they are tormented in hell, which they teſtifie by gnaſhing of their teeth, which maketh *Bernard* to ſay, (e) *That in vaine they ſhal wil, which never ſhal be, and in vaine they ſhall nill, which ever ſhall be.*

* Prov. 1 24.

(e) *Fruſtra volent quod nunquam erit, & fruſtra nolent quod ſemper erit. Bern. ſerm. 10 in Pſal. 90.*

And in a word as they were careleſſe to walke as in his preſence, * *So they ſhall be for ever baniſhed from the preſence of God, and glorie of his power.*

Thirdly, This is required in reſpect of our ſpirituall walking, *For* * *Chriſtians muſt not walke like the Gentils, which knew not God*, but rather like * *Zacharie, and Elizabeth* in all the commandments of God, * *This is called a walking worthy of the Lord*, * *a walking in the ſpirit*, * *and after the ſpirit, a walking with God, as did Enoch*, and before God, as * *Abraham* was injoyned. Now there is no poſſibility that any can ſo walke, unleſſe hee ſet God before him, for this indeed ſhall make him know the way wherein, the manner how, and the end towards which he ought to walke, that in all theſe reſpects he may make conſcience of his walking in the ſight of God, by *walking in his commandments with a perfect heart*, * *from ſtrength to ſtrength, towards Sion, where he ſhall ſee the Lord of Hoſts*, * *and by walking worthily of the Lord, pleaſing him in all things, he may be fruitfull in good workes, and increaſe in the knowledge of God.*

* 2 Theſſ 1.9?
* 1 Theſſ. 4. 5.
* Luke 1. 6
* Coloſ. 1. 10
* Gala. 5. 25
* Rom. 8. 1.
* Gen. 5. 25
* Gen. 17. 1
* Pſal. 84. 7.
* Coloſ. 10

To which heavenly, and holy diſpoſition, God of his infinite mercy bring all our ſoules, for the ſake of Jeſus. *To whom with the Father, and the holy Ghoſt, be all praiſe, honour, and glory, world without end, Amen.*

FINIS.